

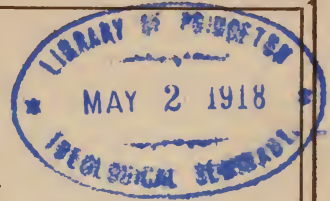




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# The Outlook of Missions

Volume X  
Number 4  
April, 1918



SUGGESTIVE OF SUMMER MISSIONARY CONFERENCES



# TOHOKU

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# SUMMER MISSIONARY CONFERENCES

(Tentative Dates—1918)

Maryland—Frederick, July 15 to 22.

Pennsylvania—Mt. Gretna, August  
3 to 10.

Ohio—Tiffin, July 22 to 29.

Ridgeview Park, August 5 to 12.

Iowa—Upper Palisades, August 13  
to 18.

Collegeville, August 12 to 19.

Wisconsin—Mission House, August  
19 to 26.

Indiana—Indianapolis, August 28 to  
September 1.

For Particulars, write the

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# The Outlook of Missions

Issued Monthly in the Interest  
of Missions

Headquarters: Reformed Church  
Building, Philadelphia

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# The Quiet Hour



Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

—James 1: 27.

“Jesus, our Saviour and our Lord,  
We bow to Him with glad accord.  
'Tis His to point us out the way;  
'Tis ours to follow and obey.”

Love is the solvent of suffering; and suffering is the refining fire for the purifying of love. Sometimes we must be shipwrecked upon the supernatural, we must be thrown upon God, we must lose the temporal that we may find the eternal. And we are sure that if we have ever loved in truth, we shall love for eternity.

—G. SHERWOOD EDDY.

It is with a church as with an individual Christian, treasures must be laid up in Heaven; and these treasures are the heart-efforts to make as many as we can reach know the old story of Jesus and His love.

—FLOYD W. TOMPKINS.

Lift up the curtain; for an hour lift up  
The veil that holds you prisoners in this world.

—HERMAN HAGEDORN.

We cannot walk in Christ's steps in many of the paths He trod, but we can live in His spirit in all the ways of our human life.

—LOUIS ALBERT BANKS.

The thing that you will do by the way is a bigger thing than the doing of the task itself. All the time something is going out from you for good or evil which you cannot measure, which you cannot count, which you cannot call back. Some, to-morrow, are to touch the hem of your garment when your back is turned. You cannot help it. You cannot prevent it. What will they get?

—GEORGE L. CADY.

We also need to remember that the spiritual life does not grow through a conflict of human opinion about God and life, but by a conviction of heart that issues in a will to follow on in obedience.

—BERTHA CONDE.

When this war is over, how are we going to set about cherishing the more alive and intimate communion of the peoples? . . . Union and concord will only come by the throne of God and of the Lamb, by the way of God's holy law and God's holy grace.

—J. H. JOWETT.

I believe that a great crisis like this is designed to bring us face to face with the re-examination of our entire life. And woe be to us if we do not learn from an hour like this that there are a great many things that we have been doing that we need not go on doing any longer!

—ROBERT E. SPEER.

It is a world calamity, indeed, but a calamity, since it has come to be spiritualized and utilized for the benefit of the future society of mankind. It must be made to serve a purpose in helping to liberate the world from sentimentalism, ignorance, close-mindedness, and cant.

—WINSTON CHURCHILL.

As a soldier who shrinks from the danger,  
The joy of the soldier must lose,  
So the crown of the Lord is withholden,  
If the cross upon earth we refuse.

—D. W. WHITTLE.

If Christ is in our lives He cannot possibly be inactive, if we give Him the right of way. Let us trust Him with the growth of our souls.

—JOHN DOUGLAS ADAM.

## The Prayer.

WE come to Thee, our Father, that we may more deeply enter into Thy joy. Thou turnest darkness into day, and mourning into praise. Thou art our Fortress in temptation, our Shield in remorse, our Covert in calamity, our Star of Hope in every sorrow. O Lord, we would know Thy peace, deep, abiding, inexhaustible. When we seek Thy peace, our weariness is gone, the sense of our imperfection ceases to discourage us, and our tired souls forget their pain. When, strengthened and refreshed by Thy goodness, we return to the task of life, send us forth as servants of Jesus Christ in the service and redemption of the world. Amen.

—SAMUEL McCOMB.



# THE OUTLOOK OF MISSIONS

VOLUME X.

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## "If a Man Die Shall He Live Again?"

TO the Christian, the risen Christ is the true answer to this absorbing question. He is the sure hinge on which Christianity turns. "If Christ be not risen, then is our preaching vain, and your faith is also vain." Then the Gospel is untrue; there is no living Saviour, there is no real salvation, there is no hope of immortality. "But now is Christ risen from the dead and become the first fruits of them that slept." It is this fact that makes Easter a day of wonder and a day of gladness. All Christians of every name and in every clime are keeping this day as a day of jubilation. And well may we rejoice for the risen Lord brings the pledge of His power and purpose to raise again from the dominion of the grave those who sleep in Him.

There is no more certain event in history than the resurrection of Christ. It is the corner-stone of the Christian faith. It is the divine answer to the soul's cry for a living Redeemer. It is the one certain foundation which can never shake our sure repose. "Come, see the place where the Lord lay!" It was not a delusion, but a blessed reality. The risen Lord brings hope to the believing soul. "God hath begotten us unto a living hope by the resurrection of Jesus Christ from the dead."

I know of no time in the Christian Year so suitable as the Eastertide to ask and answer the question: "If a man die shall he live again?" There is a feeling broad as humanity and deep as the human heart, that this life is too brief and too uncertain to be all of life.

"'Tis not the whole of life to live, Nor all of death to die."

And yet how few people take a lively interest in the question of Job? We are busied with many other things. The world is full of ambitious inquirers and explorers. Some ride through Arctic snows and others plunge into the burning sands of Africa. What doth it profit if we "understand all mysteries," and yet know nothing of the life and immortality brought to light in the Gospel. The future of a man's being should be to him the one matter of absorbing concern.

A poem entitled "The New Creed" makes a young girl reply to the intimation of a future life—"There is nowhere else." Nor would it be difficult to point to causes which in our day make such a doubt possible. In regard to "the things to come," some men insist on walking by sight rather than by faith. They make light of the eternal future and their hearts are failing them for fear.

The one strong cord which binds the human race together is the universal desire for a future life. I do not know of a single tribe or nation on the face of the whole earth which is without some belief in a hereafter. The hope of immortality keeps religion alive in the hearts of all people. All religions, whether pagan, Jewish or Christian, teach the comforting doctrine of an immortality beyond the grave. And may we not affirm that what all people believe in, at all times and everywhere, must be true? It is the divinity within us, God's still small voice assuring us—"He that believeth in Me shall live forever."

As Christ is the Ideal Man, we see in Him what humanity may be. Since He lives we shall also live, and we believe that under His gracious influence we shall be made "meet for the inheritance in light." Christ's own resurrection is a pledge of our own immortality. It is the assurance of the risen Christ that strengthens us to believe in the reality of the life to come.

There are many problems in this life which we cannot solve, but "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." We know that if a man die he shall live again. This is a truth so grand, so bright, so great, so precious, that it even surpasses human understanding. The hope of immortality "o'ersweeps all pains, all tears, all time, all fears, and peals like the eternal thunders of the deep into my ears this truth—Thou liv'st forever."

A. R. B.

### Is It Worth While?

**W**HILE the greatest battle of the war is raging on the western front America's hearts are turning there with dismay, with apprehension, with dread; and through many minds there passes the thought, acknowledged or suppressed, Is it worth while? Are the ideals we are helping to win worth the sacrifice of ease and comfort, of food and money and men? Are they worth the sorrow and pain and loss that we must pay?

We are so used to living within the little circle of our interests that most of us do not look at the big things of life with a broad vision; we are like the hub of a wheel with the spokes of events centering in ourselves, and we think only of how we are personally affected by their contact.

To get the broader vision we must sweep over the past and read what history has to tell. In 490 B. C. the Greeks flung back the hordes of Persia, checking the conquest of Europe by an Oriental despotism; there followed the most brilliant period of Athens; and the Greek

dead who lie under the mound of Marathon said it was worth while.

Three centuries later the Romans defeated the Carthaginian army, preventing them from conquering Europe. Freed from this danger, Rome, the mother of republics and the lawgiver of the world, developed the strong government of its virile age; and the victors of the Metaurus said it was worth while.

In 732 Charles the Hammer drove the Saracens out of France and Europe was saved from Mohammedan conquest; contrasting the soul of France with northern Africa, dominated by Mohammedanism, the Franks who fell at Tours said it was worth while.

When Napoleon's defeat at Waterloo ended the menace of another world conqueror Europe breathed freely once more; and the lion, looking from his mound over the plains of Belgium, where thousands were buried, said it was worth while.

When our country reached its crisis at Gettysburg those who died at Culp's Hill and Cemetery Ridge that liberty might not perish from the earth join with the thin lines of the blue and the



gray who keep the anniversary on that sacred ground in saying it was worth while.

Each of these battles was the supreme effort of despotism to throttle freedom, of a conqueror to bind his will upon a subject people; and we, the heritors of the ages, know that the sacrifice of those who died was worth the cost.

It is not how long we live, but what we do with our lives, that counts. In the vastness of eternity a thousand years are but as yesterday and our life at most but a span long.

"And how can man die better  
Than facing fearful odds  
For the ashes of his fathers  
And the temples of his gods."

—for the fathers who fought to secure and preserve liberty and for the temples of righteousness, justice and peace?

—*Public Ledger.*

### Greeting for the Year 1918.

*Dear Friends in the Reformed Church in the United States:*

**M**AY 1918 be your best year! God has been with you during the past year in many of the duties and relations of life; and my really earnest and fervent petition is that the year before you may not in any way dim your deepest consciousness of the divine Presence.

For myself let me once more thank you all for the many acts of personal attention to both Mrs. Hoy and the writer during our recent furlough in the homeland. We shall never forget or outlive the inspiration that we received in our associations with you. The first half of 1917 was filled with busy and uplifting scenes among you. We came away in the light of your good-will and pleasure. I met many of you and talked to you without hesitation or mental reservation about the Kingdom of God in China. In order to lay before you the claims of our blessed work in China, I

may say that I spared not myself. To meet as many as possible of your requests for my services, I traveled over twenty thousand miles in less than ten months and delivered two hundred and fifty-four addresses. Every address was given you out of the depths of my heart; and no one can bear witness against me for having not pointed out the will of God. Mrs. Hoy also did what she could to bring you into closer touch with the work and its opportunities in China. She is happy over your response.

We have received word from our younger son to the effect that he has joined the United States Navy. Allow us to say that we need never be ashamed of the letter he wrote about his taking this patriotic step.

Friends, let us make 1918 a full, fair year in the service of the Chinese. "Send us more missionaries: the more, the better," is now the challenge that comes to us from those in authority in this land. We obey!

Sincerely yours,

**WILLIAM EDWIN HOY.**

You have found yourself called to do something for your Master; that is to say, something that evidently needs to be done for Him, and it was you who discovered the need? That discovery by you constitutes your call.

—**WILLIAM R. RICHARDS.**

### A Badge of Honor.

A Liberty Loan button is a badge of honor. Rightfully obtained it marks the wearer as one who has performed a distinct, definite service to the country.

Not all can fight, not all can work directly for the Government; but in buying a Liberty Loan Bond, or War Savings Stamps, every American renders some service to the Nation. It has been put within the reach and power of every citizen to aid the United States financially; it is a poor American who withholds support from the Government, from our soldiers and sailors fronting death on battlefields and oceans.

Iron crosses to German soldiers, and diamond orders exchanged between Turkish and German sovereigns may be but the honors of atrocity. But a Liberty Loan button, simple as it is, signifies a patriotic duty done and is an insignia of honor.



We plead for delegates old and new, especially for delegates also representing congregations not before represented. We are trying to find a solution to the problem and question, "How can more congregations be benefited?" One answer is, by having a representative from every congregation in every Classis. This means united and concerted action on the part of pastors, congregations, local societies, and Classical meetings. Surely there is some one abundantly able in every congregation, in every Classical convention to present the work and make a plea for delegates.

If in any case it falls to the pastor alone, let me say, your effort, if successful, will prove a great blessing to you and your people. Do you need new life, renewed activity? Is Missions not your first consideration? Come and be convinced that it is indeed. Have you courses in Mission Study? If not, try them and you will find them powerful allies and feeders of Missions. No one need fear. Did not the oil increase in pouring and the meal in using? Are we being used and spent for Christ and His service? God needs vessels to fill with His spirit and power to draw the world to Jesus, His Son.

Is there lethargy in Missions—is there spiritual decay and leprosy abroad anywhere? Ah! if so, we must submit to God's plan for healing as did Naaman to Elisha. We cannot take our way and be cured.

Is the world sick at heart to-day, looking for healing to the Church, the bride of Christ? If so, we cannot withhold Jesus, the remedy, for whatever else the world needs, always remember man's deepest needs are not human but spiritual. And pray, what is Missions? It is giving Christ and His applied life to the world, at the same time showing Him forth in our own life to all about us.

We need more leaders, workers and teachers. It was my great satisfaction to be assured that seven teachers were developed in my class of last year. Oh! let us not lack faith; let us spare no toil and energy to analyze, to outline books, to use different methods, in the hope that some will volunteer as teachers, for through Mission Study Classes at home, many individuals are reached and taught and knowing begets living Missions, giving to Missions, and praying and working for Missions.

The books to be taught are the following: "Tohoku, the Scotland of Japan," "The Gospel for a Working World," "Women Workers of the Orient," "The Path of Labor," "Making Life Count" and "Miss Wistaria at Home." Mr. Poorman will conduct a normal class.

The early prayer groups will be arranged by Mr. Ammerman and Miss Schoedler. We would not begin any work before being prepared through prayer. The devotions will be led by Dr. C. B. Alspach and the sunset service has been placed in charge of Rev. J. Rauch Stein.

Instead of an institute each day, three morn-

ings will be devoted to missionary addresses and two to Missions in the Sunday School and similar topics. A quiz with returned missionaries expected home on furlough will be stimulating. The latest and choicest literature will be in the book room in charge of Miss Bausman and Miss Schoedler, who will assist also in careful class registration.

However, friends, let us remember the chief aim and purpose of the Conference is to awaken in each heart a greater love for Missions and a deeper and more abiding interest in Missions, and to give attention to the distinctive phases of Missions in an equally large measure. The work is one large whole and we could not specialize along any line. Have the work of Missions in your daily program, for in this work may you expect Divine and special manifestation as in no other.

In closing, may I say to you, We need you at one or the other of our Conferences, and you need the Conference. We need your prayers. Workers may fail if no one is vigilant in prayer. Come. We are ready to welcome you. Come, and you will get the best in missionary instruction. Undoubtedly our own strong men, Drs. Bartholomew, Schaeffer and Leinbach, together with Dr. VanEss and Dr. Anthony, joined by our returning missionaries, Rev. J. Frank Bucher, Rev. Kriete and others, will present and portray this great cause in its relation to the whole world and world events.

The principles of our religion must be woven into the nation's structure and being or the nations will fall.

Missions is our tremendous world solvent.  
*Will you help apply it to the world?*

### Some Summer Conference Anticipation.

**H**UNDREDS of delegates to the Conferences last year were completely fascinated with the course on Japan, as led by Dr. Noss at six of the gatherings and by Dr. Moore and Prof. Nicodemus at two others. This year we are planning to have the Rev. Carl D. Kriete of Yamagata, Miss Mary E. Gerhard of North Japan College and Dr. William E. Lampe, who spent seven years as a missionary in Tohoku to lead this class. This year we will have the completed text and the illuminating maps which will greatly help.

We are looking forward to the return of the Rev. Ward Hartman, evangelist, and the Rev. J. Frank Bucher, Principal of the East-view Schools at Shenchowfu, China. They will bring us direct messages from the great Republic in the Far East, where conditions have been so much in turmoil during the last few months.

"Why don't you study the living conditions of the working population?" After years of agitation, the answer to this question is to be found in the program of this year's conferences. "Christianity and the World's Workers" is the general subject. Soul-stirring books will elucidate the theme.

At the suggestion of the Summer Conference Committee of the Woman's Missionary Society of General Synod, the two new texts for next fall and winter will be in use at practically all of the conferences. Some of the ablest leaders amongst the women in our denomination are being asked to direct the study of "The Path of Labor" and "Women Workers of the Orient."

Dr. Allen R. Bartholomew, Secretary of the Board of Foreign Missions, will lead the Devotional Bible Study at the Frederick, Maryland Conference, to be held July 15 to 22.

To interpret the movements in the labor world and point the way to a better understanding between the Church and the working men is one of the difficult tasks of the day. Dr. Charles E. Schaeffer, General Secretary of the Board of Home Missions, and the Rev. James M. Mullan, Eastern Superintendent of the Board of Home Missions, have been assigned this task at several conferences.

The Mt. Gretna Committee has invited Dr. Charles B. Alspach of Philadelphia to conduct the Bible Study hour again. His fine spiritual leadership and interpretation rejoiced many hearts last year.

Don't you think that you would like to share in the joys and privileges of one of the eight Reformed gatherings this summer? Come and meet the missionaries as well as the secretaries and certainly the workers in your own field of endeavor.

The Collegeville Committee is very fortunate in securing as one of the speakers throughout the week, Dr. Geo. W. Richards, of the Theological Seminary, Lancaster, Pa. Dr. Richards' messages at the Conference of two years ago were most helpful. His coming will be awaited with keen anticipation.

Two of the committees will exchange leaders for the Sunset Service. Dr. J. H. Apple, President of Hood College, has been invited to the Collegeville Conference, and Dr. Geo. Leslie Omwake, President of Ursinus College, will be the leader at the Frederick Conference. These committees are certainly favored in having College Presidents in their membership. Delightful but thoroughly purposeful services will be held on the campus at each institution.

Mrs. J. H. String of Cleveland, the author of the charming text for boys and girls, "Miss Wistaria at Home," will be in charge again of the children's group at the Ohio Missionary Conference. Please note that this conference is held this year at Heidelberg University, Tiffin, Ohio, from July 22 to 29.

Delegates of former years—Will you not kindly search out some young people now and

arrange soon through your Young People's Society or Missionary Society to pay part of their expenses, so that they can also have the benefit of a week's training at a Missionary Conference in your district?

### An Exchange of Dates.

THE Ridgeview Missionary Conference will meet during the week of August 5 to 12—one week later than announced in the March "Outlook of Missions."

This change was made necessary because of a rearrangement of the several conferences and conventions which meet at Ridgeview Park each summer.

Dr. Paul J. Dundore, pastor of Christ Reformed Church, Latrobe, Pa., is the Chairman of the Committee of Arrangements. Captains for the Classes in the Pittsburgh district have been appointed as follows: Allegheny—Rev. David Dunn, Turtle Creek, Pa.; Clarion—Rev. E. M. Dietrich, Punxsutawney; St. Paul's—Rev. A. B. Bauman, Greenville; Somerset—Rev. E. F. Hoffmeier, Somerset; Westmoreland—the Chairman; Altoona—Prof. G. D. Robb, Altoona. The other members of the committee include Mrs. H. D. Hershey and Dr. D. A. Souders, Irwin, Pa.

### The Great Duty.

As we go about our daily tasks in peace and safety men are dying every minute on the battlefields of Europe to save civilization. Our own gallant soldiers are shedding their blood in France and our sailors engulfed in the waters of the Atlantic as they go in defense of America's rights and honor.

Upon our performance of the work committed to us depend the lives of thousands of men and women, the fate of many nations, the preservation of civilization and humanity itself; and the more efficient and prompt we people of America are in doing our part, the more quickly will this war come to an end and the greater the number of our soldiers and sailors who will be saved from death and suffering and the greater number of the people of other nations released from bondage and saved from death.

To work, to save, to economize, to give financial support to the Government is a duty of the Nation and to the world and it is especially a duty to our fighting men who on land and sea are offering their lives for their country and their countrymen.

United States 4 per cent. bonds in 1888 sold as high as 130 and in 1901 brought 139 7-8 on the stock market.

# Home Missions

CHARLES E. SCHAEFFER, EDITOR

## Indian Patriotism and the War.

THE Indian has surprised the nation with his intense loyalty and his patriotic response to the call to arms. At first some of the primitive reservation dwellers obtained a newspaper notoriety by resisting conscription and refusing to participate in a war of which they knew nothing. These were principally isolated, uneducated Indians, who do not speak English and know nothing of the great world beyond their reservation confines.

With the United States actively in the conflict our Indians, men and boys, have enlisted in proportion if not in excess of other elements of our population, race numbers being considered. The Indian volunteers have taken their places with the other troops and upon the same plane and footing. The wards of the government, the tribal Indians, are not subject to the draft, but the citizen Indians are amenable to the call, and either may volunteer.

Three months ago, the word was received from the Superintendent for the five civilized tribes in Oklahoma, stating: More than 1,000 restricted Indians have joined the different departments of the Army and Navy from these tribes. I expect that 1,000 or 1,500 Indians, other than the restricted, are also in the Army or Navy.

The total subscriptions to the Liberty Loan throughout the country by Indians and employees of the Federal Indian service is a most surprising record as summarized by the Honorable Commissioner, Cato Sells. The following are definitely known: "Subscriptions by 532 adult Indians, \$3,273,450; by 851 In-

dians, minors and students, \$1,334,400; by 1,147 employees of the service, \$178,750, making a total amount of \$4,786,600. The individual amounts ranged from \$50 to \$640,000, the largest being by a full-blood Creek, Jackson Burnett, through his guardian." This generous Red Man, who wished also to donate \$50,000 to the Red Cross, which was not authorized because of legal objections, is the owner of most valuable Oklahoma oil lands and leases. The government and mission schools all over the land have made a proud record.

The close of the war will see the status and conditions of the Indians greatly improved, we may confidently believe. A grateful government and people will not then withhold from them their



AN INDIAN GIRL.

rights as free men under the Constitution. The experience, military drill and discipline, the travel and association with other men on terms of equality will be invaluable to them. Their outlook will be enlarged, their understanding of their white brothers will be made more just and appreciative, their knowledge of history and the world vastly broadened.

The Y. M. C. A., in response to a suggestion of the Honorable Commission of Indian Affairs, is planning to give special attention to the Indian boys in the service at the cantonments and throughout the country. The generous attention and the fraternal interest which are being so lavishly conferred upon other enlisted men will be shown to the Indian soldiers and sailors and even the most reticent—and least assertive Indian boy who has responded to his country's call will feel that he is not discriminated against. Rev. Robert D. Hall, Secretary of the International Committee, has been assigned special duties in this relation for the period of the war. Mr. G. Elmer E. Lindquist, of Wichita, Kansas, will be associated with him in the Indian Y. M. C. A. work.

---

### Notes.

The Rev. Amos Casselman, our missionary at Wilton Junction, Iowa, writes as follows: "This month has been an improvement over last month and yet it has been hard getting around. I have made the trip to the country each Sunday this month. I have a man hired to take me regularly when it is fit to go. Once we went in an open sleigh, once in a mail wagon on bobs, with a stove in it (my man is a mail carrier), once in a top buggy, and twice in his Ford."

\* \* \*

Practically all the reports from the missionaries give the information that "our Apportionment will be paid in full." Rev. O. S. Hartman, pastor of Emmanuel Mission, York, adds, "besides numerous items for 'other benevolence.'"

Salem Mission, Altoona of which Rev. W. H. Snyder is pastor, has overpaid its Apportionment by \$29.61.

\* \* \*

Rev. George A. Ehrgood, of the Williamsburg-Hollidaysburg Charge, gives this information: "Hollidaysburg had its FULL APPORTIONMENT in the hands of the Classical Treasurer by February 11th, therefore instead of worrying over an unpaid Apportionment we will rejoice in 'going over the top.' And Williamsburg will do likewise. I wish we could pay our Apportionment a year in advance; it would be a great help to the Boards, and it could be done."

\* \* \*

Rev. John B. Szeghy, missionary to the Hungarians in South Chicago, Ill., reports that the little congregation has progressed with favorable results. The membership has been increased by ten, and the spiritual interest has been greatly revived.

\* \* \*

Some of the missionaries make a great many pastoral visits and calls during the month, for instance, Rev. G. E. Plott, of the Winston-Salem, N. C., Mission, made eighty calls last month; and Rev. Maurice Samson, pastor of the Olivet Mission, Philadelphia, made 85 calls.

\* \* \*

The Kenmore Mission, of which Rev. E. M. Annessansly is pastor, has a Catechetical Class of thirty-five, this being the first such Class for a number of years.

\* \* \*

The Ministerial Association of Akron, Ohio, has been quite active for the past year. This year it is trying to federate all the Churches of that city for continuous co-operative service.

\* \* \*

Missionary J. M. Johnson, of Gary, Indiana, reports that the finishing touch-

es are being put on the new church in that city. The building will be occupied by the beginning of May. A year ago when the lot was selected, the location seemed to be at one edge of the city; now it is found to be right in the center of a fine residential section and at a point where it can be easily reached from any part of the city. Recently a Men's Bible Class was formed which already numbers over forty members.

\* \* \*

Grace Mission, Detroit, is about completed, and will be dedicated in June. Missionary Albright and a band of loyal co-workers have accomplished a remarkable piece of work and have actually exceeded the speed limit in the construction of this fine and stately new building.

\* \* \*

The new St. Paul's Church, East Allentown, is nearing completion. The dedication services will likely be held some time in June. The building makes a very fine appearance, and everybody says the Mission and the Board got a great deal for the money invested. The present temporary quarters in which the Mission has been worshipping are wholly inadequate for the growing life of this congregation.

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Dr. W. A. Hale, of Dayton, reports that although they have been in their new house of worship for only three Sundays, they have already a charter membership of 104 persons. The formal organization of the congregation will be effected on Whit Sunday, May 16th.

\* \* \*

The death of Rev. Charles E. Wagner, our faithful missionary at Connellsville, Pa., which occurred during Holy Week, entails a distinct loss to that Mission. Brother Wagner did a most commendable work at this place. He was held in the highest esteem by all who knew

him. The funeral services were held at Connellsville on Thursday, March 28th, and also at Carlisle, Pa., on Saturday, March 30th. Superintendent J. M. Mullan officiated at the latter place.

\* \* \*

Mrs. J. E. Beam, the wife of our missionary at West Hazleton, Pa., departed this life on Monday, April 8th. She came with her husband to Christ Mission, West Hazleton, several years ago and proved herself an active and devoted worker in the Church. The funeral services were held on Thursday, April 11th, Dr. Charles E. Schaeffer officiating.

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The month of February was a record month for the Pitcairn Mission, of which Rev. Walter R. Clark is pastor. This Mission expects quite a substantial increase to its membership at Easter.

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### The Last Million That May Win the War.

Dr. Wilbur F. Crafts, Superintendent of the International Reform Bureau, says:

"Secretary Houston, of the United States Agricultural Department, said, long since, 'The last million bushels of grain may win the war.' But there are seven lines of battle in any one of which the last million may win the war. The last million soldiers on the firing line may do it; or the last million shells in the munitions line; or the last million pounds in the food line; or the last million dollars in the money line; or the last million of tonnage available to carry soldiers and supplies on land and sea in the transportation line; or the last million ballots in the democracy line that are cast against drink autocracy in politics in Britain, France or the United States; or the last million prayers and sacrificial gifts of the Church."

The rate of tax is at least 2 per cent. on net incomes of unmarried persons in excess of \$1,000 and on net incomes of married persons in excess of \$2,000. Payment must be made on or before June 15, 1918.



GRAFTON AVENUE REFORMED CHURCH, DAYTON, OHIO. REV. WILLIAM A. HALE, D. D., PASTOR.

Sunday, March 10th, was a Red Letter Day for the Reformed Church in Dayton. Last year, when the General Synod met in that city, several sisters, members of the First Church there, donated a lot in the section of Dayton known as Riverdale, to be used for a new Mission. Rev. Dr. William A. Hale, who had recently resigned the pastorate of the First Church, was appointed by the Board of Home Missions to take charge of this new interest. A temporary chapel from Sears, Roebuck and Company was purchased by the Board and erected in this new section. The extreme winter weather delayed the completion of the building and the formal organization of the congregation until March 10th. The portable chapel was crowded on this occasion. Dr. Hale had arranged a very interesting program. Dr. A. S. Zerbe, of the Central Theological Seminary, gave the principal address. The Honorable James M. Cox, Governor of the State of Ohio, delivered an address and presented a large American flag,

which had been contributed by George W. Bish, to the congregation; General George H. Wood, who accompanied the Governor, also spoke appropriately. The congregation was formally organized with fifty-two charter members with more to follow. Dr. Hale writes, "You never saw a happier crowd, and everybody seemed to be in the height of good spirits." What was done last Sunday in this city might be done at a score of other places if we had the same co-operation as we found in Dayton.

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Few things have been more thoroughly appreciated in America than the action of the authorities of the Irish port where saloons were closed in deference to the presence of the survivors of the American troopship *Tuscania*.

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Guard within yourself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness. Know how to replace in your heart, by the happiness of those you love, the happiness that may be wanting in yourself.

—F. W. FABER.



## Raising the Apportionment in Full.

SUPERINTENDENT JAMES M. MULLAN.

THE Church has been familiarized with the situation that puts us under the strain of necessity for raising the apportionment in full for Home and Foreign Missions as well as for the other benevolent enterprises of the Church. At the end of the first ten months of the present classical year only about one-third of the funds necessary to meet the requirements of the two Mission Boards has come into their treasuries. The situation has become acute and critical.

There exists, moreover, in this situation, the danger of a more serious condition. It is not improbable that the lack of adequate funds to carry on the Mission work indicates that curtailment may have begun on the part of the Churches in their regular activities. There is, at all events, the constant danger of this, in view of the many immediately urgent and vitally important demands that are being made upon the Churches and the Church people; and it is the more probable because of the voluntary basis of the Churches support and activities which makes it subtly and unconsciously easy to disregard and push aside these things for the sake of the others. This is such an important matter that the attention of the whole Church should be called to its danger. To curtail the work of the Church at this time, Dean Shailer Mathews said some time since, would be much like curtailing the fire department of a city when the city is on fire. The world is on fire to-day, and to reduce the work of the Churches would be comparable to reducing the water supply of a land when a great conflagration is sweeping over it. "The times are too exigent for entrenchment." We must be put on our guard lest we shall include the regular work of the Churches among the things we shall economize in these times of necessity and by so doing add to the great disaster that has befallen the world.

Instead of curtailing the work of the Churches we must enlarge and expand it. We must accept the responsibilities for service which the war conditions make immediately and imperatively necessary—the Red Cross work, the Y. M. C. A. work, and as a denomination we must look after our own boys, who are in the trenches of Europe, in the camps at home, and on the seas, as the National Service Commission is pointing the way. These things we must do, but we must not leave undone the others. The public worship in our churches, the Sunday School and young people's work, the benevolent operations of the Church at large, and central, as the life and spirit of all, the missionary enterprise—these things we must not only maintain, but we must maintain them upon the highest possible plane of vital effectiveness. The arguments that make the Churches' work essential in normal times are the arguments for increasing this work under present abnormal conditions. Whatever can be said as to the importance of the Gospel's ministry in times of peace can be said with greater emphasis in times of war. Let us do everything we can possibly do, without counting the cost, for the boys who have gone into the Army and Navy, but let us keep strong and secure the fundamental service that lies at the foundation of whatever else we ought to do. If this work is neglected it is too much to expect that the other work will long continue to be vigorously done. "To keep spiritual idealism in the soul of the nation is at this time the urgent task of the Church." And this must be done not only for the sake of the present, but for the sake of the future, when the war is over, and the greatest task in the history of the world is to be undertaken, namely, the reconstruction of the world into some thing that will measurably recompense for the terrible sacrifice that the war has exacted. It is the task of the Church to infuse into the new social order the spirit of Christ and to make inevitable that it shall be in harmony with the ideals of

His Kingdom. For this the Churches now must maintain themselves and grow sufficient by meeting successfully the present crisis and responsibilities.

This means, therefore, that we must not only DO MORE, but that we must GIVE MORE. It will not disturb the members of the Reformed Church to be told this. Many of them at least have come to realize, as some one recently put it, that this is no time to *make* money; this is a time to *give* money; and no doubt there are others, such as the one I have in mind, with whom it has become a matter of conscience that they must not come through this war "better off" than they were before, but they must match in their giving the sacrifices of those who have gone to the front. To make profit out of the present circumstances would mean to become possessed of blood money that ought to be an unbearable burden of conscience all the rest of one's life.

It will be necessary to give more were we contemplating the continuance of our work upon the same plane upon which we heretofore conducted it. This needs no argument. Everything costs more than it did a few months ago. The membership of our Church is being acquainted with the increased cost of operation in the Mission fields at home and in foreign lands. But we do not propose to continue the work upon the same plane. We are going to advance. We *must* do so, and there is no escape from it, if we sought escape. At the Home Missions Council in New York City last January, when the situation in the home field was squarely faced by the representatives of all the Protestant denominations assembled there, it was shown that entire communities have sprung up in consequence of the war industries and large and rapid growths of population have taken place in many of our cities. It was not only taken for granted by this Council that these communities must be cared for religiously, but the work of caring for them was actually apportioned among the denominations represented

there. The Reformed Church was assigned a part of this work to do, and for the representatives of our Church to have declined the task on the plea of increased cost would have meant the writing of the name of the Reformed Church upon the dishonor roll of this country, and to have classed ourselves as slackers and shirkers in this time of our country's dire need. Of course the representatives of the Reformed Church never for a moment entertained such a thought; it did not so much as suggest itself to them. They assumed that the members of the Reformed Church would gladly accept this assignment and would readily do their utmost to meet the situation of the times and take advantage of the opportunities to further the interests of the Kingdom in our land.

And the same is true of the work on the foreign field. There has never been a time like the present in the history of that work, as to either the responsibilities or the opportunities presented, and to fail to go forward now will mean the attempt to close doors in the face of the Almighty that He is strangely opening and that no Church CAN close without putting itself out of divine commission. When through American interpretation and direction the war has come to be a war between the forces that make for the Kingdom of God and a secularized civilization the world over, how can any Church fail to press with vigor on in its avowed purpose to make the kingdom of this world the Kingdom of our Lord and of His Christ?

The Methodist Episcopal Church has inaugurated a movement that contemplates five years for its completion; for the raising of \$40,000,000 for Home Missions and \$40,000,000 for Foreign Missions, for the purpose of having a worthy part in the evangelization, conservation and reconstruction of the world that the present world-situation makes necessary. It is the purpose of this denomination to take advantage of the unparalleled opportunities abroad, and to render service to struggling and stranded

communities in the homeland, the frontiersman and the foreigner. We are planning for nothing comparable to this. We are not attempting to raise a special fund, but to raise our apportionment. In this we may be wrong. At such a time the raising of less than five cents per member per week through the year for ALL the benevolence of the Church may fail for the very lack of greatness; but it ought, nevertheless, to inspire some enthusiasm in our hearts to realize that we could do so much as a denomination were we to do no more than this. To realize that we cannot only continue to do what we have been doing, but that we can rescue our Boards from the debts that have handicapped them and take the advance steps proposed. IF we were to do just what is being asked of us, ought to fill us with such a satisfaction that would at once bring up every congregation throughout the Church to this basis at least, of benevolent giving. This ought to give us the will to do it.

And this is what we need—the will to do it. It can be done, but it requires the will to do it, which is primarily a matter of leadership. The fifth chapter of the Book of Judges is a song of victory, commemorating the victory of the Israelites over the Canaanites. It is the song of Deborah, and it begins in a very significant way with an ascription of praise to Jehovah for that the leaders took the lead in Israel. This would seem to be such a foregone conclusion that no mention would be made of it. Evidently, however, Deborah was familiar with a fact that is often painfully patent in these days, that the leaders did not always take the lead. It is a serious thing to be a leader who does not lead, for, as this song goes on to declare, when the leaders take the lead the people offer themselves willingly. It is often said of people who come forward in a time like this to meet an emergency that they displayed the “gift of leadership,” but is leadership anything else essentially than the disposition to do the things that ought to be done? “Each one who says to another, in a hearty and

honest way, ‘Lend me a hand and we will get the thing done,’ trusting to mutual help and suggestion to carry it out, may be a leader, and his success, when it is done, argues no special gift above the others who have silently helped him. It is in the thought that leadership lies; and it is by doing things ourselves, and not waiting for others to do the perfectly obvious thing to be done, that we may become leaders of men.” One of the results of the present “drive” for the apportionment in full will be the coming forward of men and women as leaders in this simple way from among the people who realize that this is the perfectly obvious thing to be done to-day, and through such leadership not only will the thing be done, but it will be done to the enrichment of themselves and their Churches in consequence.

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### Church-Building Funds.

J. S. WISE, SUPERINTENDENT.

The following Church-building Funds were received during the quarter ending March 31, 1918, and are hereby gratefully acknowledged:

590. The Woman's Missionary Society of General Synod Church-building Fund, No. 57, of \$500. Invested in First Reformed Church, Gary, Ind.

597. The Ladies' Sewing Society of St. John's Reformed Church of Clear Spring, Md., Church-building Fund of \$500. Given by them in memory of over twenty years' peaceful and harmonious work. Invested in First Reformed Church, Gary, Ind.

592. The Heidelberg Reformed Church, York, Pa., Church-building Fund of \$500. Contributed by Miss Annie Williams, York, Pa., and invested in First Reformed Church, Gary, Ind.

593. The Mrs. F. C. Bauman Memorial Gift Church-building Fund of \$500. Contributed by the Harmony Reformed Church, Zwingle, Iowa, and applied to the Progressive Project of the Synod of the Interior.

594. The Rev. Jonathan E. Hiester, D. D., Church-building Fund of \$500. Contributed by the Annville Charge, in Memoriam. Invested in First Reformed Church, Gary, Ind.

595. The Elizabeth Byers Church-building Fund of \$500. Transferred by Westmoreland Classis to the Board of Home Missions. Invested in Faith Reformed Church, Trafford City, Pa.

596. The Woman's Missionary Society of Westmoreland Classis Church-building Fund of \$500. Transferred by Westmoreland Classis to the Board of Home Missions. Invested in Faith Reformed Church, Trafford City, Pa.

597. The Christian Endeavor Society Church-building Fund of the Reformed Church of the Good Shepherd, Boyertown, Pa., of \$500. Contributed by the above-named Christian Endeavor Society. Invested in First Reformed Church of Gary, Ind.

598. The Melchior and Katie Von Bergen Gift Church-building Fund of \$500. Contributed by J. L. Von Bergen, Dawson, Neb. Invested in the Progressive Project of the Synod of the Interior.

599. The \_\_\_\_\_ Church-building Fund of \$500. Contributed by \_\_\_\_\_. Invested in the Progressive Project of the Synod of the Interior. Gift Fund.

600. The \_\_\_\_\_ Church-building Fund of \$500. Contributed by \_\_\_\_\_. Invested in the Progressive Project of the Synod of the Interior. Gift Fund.

### Observations of the Treasurer.

J. S. WISE.

**I**N these days of pressure and high costs, happy is the man who has a definite program, an objective. What is your objective, your goal, in life? Are you simply living from day to day with "no thought of the morrow," or, is your life concentrated on one, or more, definite objects? Does "this one thing I do," mean anything to you?

These questions are asked, simply to suggest the value of concentration, a pro-

gram with a real objective. Most men, I am sorry to say, have no other objective save that of making money. The more money that is made, the greater is the success. Without money there can be no success. They plan to get money, they concentrate every thought and energy on that one object, and they get it. Surely, that is success! Very well, I grant it. At most, it is but a one-sided program. The *getting* side is well and carefully organized, but the *disbursement* side shows no organization whatever. They purchase more bonds, more houses, more land and more stock, simply to increase the surplus, and it is in the distribution of this that millions of the so-called successful men become colossal failures. And so, if you have a carefully planned program for making money, let me suggest that you spend as much time in planning for its disposal as was spent in planning for its making. Is it not foolish to spend a lifetime in obtaining a fortune and then fritter it away? Hence, the value of a definite program with a real objective.

If, then, a complete and well sounded program is important for the individual, it goes without saying that such a one is much more needed for the organized Church. The General Synod, the District Synod and the Classis fully recognize this need. At every meeting, programs covering all of the spiritual and temporal needs of the Church are set up and handed down to the local congregations, definitely and concretely expressed. For the program of Missions the apportionment is the concrete expression. And the apportionment is what the Boards need at this time. The campaign for the raising of it is on. Every congregation is being challenged to send its minister and elder to Classis this year, with its *apportionment paid in full*. It can be done. It ought to be done. Make that the objective.

I know of a number of congregations that raise much more than is required for the apportionment, and yet sad to say, their apportionment is *never paid in*

full. What is the trouble? They lack a two-sided program. They are weak on the *disbursement* side. A sentimental appeal often diverts money that should ordinarily and regularly flow into the treasuries of the definitely organized work of the Church. Five dollars here and ten dollars there, because of a touching appeal, makes of many a well-planned program "a mere scrap of paper," and often brings humiliation to the pastor and elder at the annual meeting of Classis. The causes, no doubt, are worthy; but why this scattering of funds, when your own Boards are doing the same kind of work and are constantly made to face increasing deficits by reason of it? A few illustrations will express more clearly what I mean.

Some time ago a representative of a Jewish Mission, independent of any organized oversight, responsible to no one but himself, received almost \$1,000, I am told, from the Reformed Congregations of a certain city. The money was simply showered upon him by reason of his eloquence. Some of those very same congregations "fell down" on their apportionment, thereby putting their own Boards into deeper debt. That \$1,000 would have paid about one-third of the regular appropriation for that year of our own Jewish Mission in Brooklyn.

Recently, I received a check for a small sum with instructions to forward it to a Mennonite Mission in a certain Ohio town. I did it, of course. At the same time, our Board is spending over a thousand dollars a year toward the maintenance of a growing Mission of our own in that same town.

I could give many more illustrations, but these two will suffice. My purpose is simply to emphasize the value of the objective to a definite and well-planned program—one that cannot easily be disseminated, diffused or dissipated.

A program, however, should mean more than money. I am often puzzled and curiously aroused over the seeming objectivelessness of many congregational programs. Too much emphasis is

placed upon Church attendance rather than upon the words of life and the Kingdom of God. A casual reading of the parish news from a few Church papers readily reveals this. Let me quote a few: "With the change in the conditions of the weather, an increase in attendance at Sunday School and Church services is noted." "As the better weather is returning, our attendance at Sunday School and Church service is increasing." "Next Sunday is 100 per cent. Sunday—Out! Everybody!"

"Program—(1) A Bible reading people. (2) A people loyal in attending Church. This is the start all right for a powerful congregation. We were pleased at the attendance this morning. Remember, 'every member who can at every service.'"

"Mothers whose first duty is the care of the children feel they cannot attend the Church services. Bring the children. Caretakers will be on hand to care for them."

"One thousand men in Bible Classes in G—— is the slogan."

"The beautiful day brought out an increased attendance at the Sunday School service. But, where were the members at the hour for Church service?"

I might note many more, but enough! enough! The Home Mission's program-objective is *To Build the Kingdom of God into the life of our Nation*. That is why we need the full apportionment. If every congregation will adopt it as its own, keeping in mind, in these auspicious days, that God's Kingdom in the life of our Nation means the speedy building of that same Kingdom into the life of every other Nation in the whole world, I am sure there will be no need for further concern regarding the full payment of the apportionment. Let us make our objective worth while—one that will challenge; one that will conserve the resources and utilize the now latent power often going to waste in many congregations, Sunday Schools, Men's Bible Classes and Ladies' Aids. Regular at-

tendance? Good! But why stimulate it by constant appeals and rewards of buttons and stick-pins, when there is a much bigger stimulant in the much bigger job that the Church is to accomplish?

### Industrial Communities Under Pressure of War.

BY REV. CHAS. A. BROOKS,

*Superintendent of Work Among Foreign Speaking Peoples for the American Baptist Home Missions Society.*

(A paper read before the Home Missions Council at its meeting in New York City, January, 1918.)

I HAVE been asked to make some inquiry and report upon the effect of the increased industrial pressure, resulting from the war, upon the communities most immediately affected.

An adequate report upon this important subject would constitute a valuable book of respectable proportions and call for a more thorough survey and scientific investigation than the time or resources at our disposal allow.

Yet the comparatively superficial study I have been able to give the matter reveals facts and conditions sufficiently apparent to furnish us with the information we need for our purpose here.

While many agencies are deeply interested in this subject and much valuable information has been gathered, every one acknowledges that we need a comprehensive study covering the entire country. Fortunately, we do not need to wait until somebody gathers all the facts before we can act upon the information we actually possess.

#### I. THE EXTENT AND DISTRIBUTION OF INDUSTRIAL CENTERS AFFECTED.

There are more than 100 communities, large and small, which have felt in a marked degree the pressure of war industries. The National Housing Association, which is actively and earnestly

addressing itself to one very vital phase of the problem created, has already gathered much accurate and valuable information and assisted several local civic and social bodies in making a study of conditions in their communities. Practically every section of the country is involved. The pressure upon the normally industrial sections of the country, naturally, is the greatest.

Manufacturing of steel products and explosives, shipbuilding, milling, mining, and lumbering, of course, are the industries to feel the greatest pressure. Connecticut, New York, New Jersey, Pennsylvania, Virginia, some Central States, the Pacific Coast and the cotton and clothing manufacturing centers, North and South, have all been affected to a revolutionary degree.

A few instances will indicate the situation in general.

Akron, Ohio, the greatest rubber center in the world, had, in 1910, according to the Federal Census, a population of 69,067. Based upon the percentage of increase during the preceding decade, it should have had in 1916 a population of 85,025. It has an estimated population of 160,000.

Newark, N. J., in 1910, had a population of 347,469. The normal increase would have given in 1916 a population of 408,894. But under pressure of new industrial expansion it must provide for 540,000.

Seattle, Wash., had, in 1910, 237,194, and should have expected 348,639 in 1916, but it must provide, almost overnight, for an additional 20,000 to carry out the shipbuilding program of the government.

Bridgeport, Conn., had 102,054 in 1910 and expected 121,579 in 1916. A military census taken June, 1917, revealed in the corporate city a population of 176,000.

Some towns, known as war-boom towns, have been practically created out of nothing by the industrial necessities of the war.

Hopewell, Va., and Penns Grove, N. J., are classic examples. Penns Grove, N. J., situated across the Delaware River from Wilmington, in 1914 had from 500 to 600 inhabitants. In 1915 it had a population of 15,000. That was during the first twelve months of the war. I do not know how much it has grown since then. A country village had to create a city sanitary system and grow a civic consciousness in a day.

From the car window an observant traveler from Philadelphia to Baltimore can notice the metamorphosis of that river section from Philadelphia to Marcus Hook, including Eddystone, Hog Island, Chester, etc. New towns have been built entirely along the river front, which industrial prophets claim is destined to be the greatest industrial section of America.

Bridgeport is doubtless the most conspicuous illustration of the effect of the war pressure upon an industrial community. A large section in the very heart of the city is a military zone which can be entered only upon the presentation of a pass. Workmen cannot be admitted to the Remington and other plants in this zone except by identification as complete as that required for a government passport and the identification is checked up by three successive guards.

There are 176 factories in the city, the largest of which, the Remington Arms-United Metallic Cartridge Corporation, employs 30,000 persons. This city is the center and home of the sewing machine industry. The Singer plant employs 3,000 persons. Altogether, Bridgeport furnishes employment in its factories for 60,000 men and 25,000 women. Its public schools must provide for 31,000 children. How the city has risen to the unprecedented demands upon it constitutes one of the thrilling chapters of the history of our growing social consciousness.

No special mention has been made of Detroit in this connection. It made the second greatest increase in population from 1900-1910 of any city, and con-

tains one-third of the entire population of the State. This period of industrial expansion has continued, although not at the same ratio. So even preceding the outbreak of the war, Detroit experienced the same reaction under industrial pressure and "speeding up" as did the other industrial communities which have received more prominent mention. The same difficulty in housing, the same free spending of high wages, the same influx of immigrant and Negro labor, the same difficulty of obtaining supplies, and the same inadequate transportation have obtained there for some time. These conditions have been met in a very energetic and characteristic way by the public-spirited leaders of the city. The Commercial Club has set the standard for the country in a campaign for promoting the teaching and use of the English language.

Strange as it may seem, however, it is reported on good authority, but not to be advertised, that there is now an actual over-supply of labor. The city is, however, anxious to retain it and none but undesirables are parted with cheerfully.

It has been well-nigh impossible to get any satisfactory information with regard to the mining communities which are certainly quite as much the foci of public interest as are the large cities. This industry is being speeded up to the limit and wages are higher and money freer than ever. I am told that in some mining sections with which I have personal acquaintance rents have not been raised, and except for the increased cost of food, little difference is noticed. But in many States new mines have been opened and new populations have been brought in and located. This is an important field for survey and service.

## II. SOME IMPORTANT ELEMENTS OF THE POPULATION AFFECTED.

1. Women: All reports make conspicuous mention of the women affected by war-time industries. Among the 25,000 women employed in manufacturing plants in Bridgeport, 4,000 are reported by the

Sage Foundation to be "unattached," that is, without local home or family ties. In Dayton, Ohio, in a new plant organized and built expressly for the manufacturing of munitions and known locally as "the bullet factory," hundreds of women are employed who have never before worked in a factory. They have earned from \$20 to \$35 weekly. One foreman, a friend of mine, reports that the high wages have led to extravagance in dress, so that the girls come to work dressed as if they were going to a party. Tradesmen tell me of lavish expenditure for finery, such as \$20 shoes, etc. On the other hand, I know personally other women who have kept their heads and who are saving their earnings scrupulously. The number of women employed in the cotton goods manufacturing and clothing industries has greatly increased and has enlisted the earnest attention of the Y. W. C. A., which is endeavoring to meet the emergencies created by these abnormal situations.

2. Immigrants: As Commissioner Howe may speak concerning the general effect of the war upon immigration, I will not attempt an extended statement. There has been a popular notion that there have come into the country a large number of Hindoos, but there is no evidence of this in the government reports. The Mexican immigration in the Southwest creates a problem of great importance in that section. In Seattle and the Northwest the Russians are among the newer comers and represent an element of perplexity because of the relation they are supposed to sustain to the Bolsheviki in Russia and their active participation in labor disturbances.

In Penns Grove during the first year of the war 2,500 Italians came in. In that entire industrial section are great numbers of foreigners, Poles and Russians being especially conspicuous. Bridgeport has 76 per cent. of its population of foreign birth or parentage. But this does not mean all that at first seems to be implied. Those who use foreign speech in daily intercourse represent 46

per cent. of the population, and there are 46 various racial groups represented. The economic and industrial importance of the immigrant does not need to be pointed out. It is a truism.

One or two important testimonies are worth quoting because of what they reveal by the way of the attitude of the foreigner on community problems, and especially with regard to winning the war.

From Cleveland we learn that there are many foreigners who have heretofore been content to rent houses, but now have begun to purchase homes and have decided to remain permanently in America. From Hammond, Indiana, one of the industrial communities in which the foreign born and foreign speaking industrial workers are in the great majority, we have this testimony:

"Several months ago the sergeant of police told me he had thirteen calls one night to settle race troubles at East Hammond, but things have been more quiet lately. The Poles of West Hammond are very loyal to the United States, and have furnished more than their quota of soldiers. You are aware, of course, of the great influx of Negroes to take the places of foreigners who have gone to war. One marked benefit has been shown the American people, the intelligence and loyalty of the foreign speaking people. In every meeting we have had at the Chamber of Commerce, or the Country Club in connection with the Liberty Loan, Y. M. C. A. and the Red Cross drives, some of our business men have expressed their surprise and delight at the response of the foreign speaking people. At our recent city election, something occurred which was even more significant. For twelve years we have had an exceedingly corrupt city government. This year we determined to elect a reform ticket and succeeded in doing so. The politicians have always stated, 'East Hammond holds the balance of power.' The old administration counted on securing the East Hammond vote by the liquor process. The night



before election booze ran freely, but when the votes were counted it was found that East Hammond had gone solidly for the reform Mayor, and at the same time had elected a popular Greek as their councilman on the Socialist ticket. Their voting for Mayor on an Independent ticket and electing their own councilman on a Socialist ticket, evinces discriminating voting."

I have seen the Italians of Bridgeport enthusiastically support the Liberty Loan in a public meeting.

The labor situation in the Northwest, so far as it involves the foreigner, however, is a rather disturbing story. I have this from a reliable and trained investigator who spent several weeks working at the hardest kind of manual labor in a shipbuilding plant on the Pacific Coast and who has interviewed government officials and other men interested in meeting the government's need of increasing the output of war necessities.

He reports, "Our industries are honey-combed with seditiously minded men and women who are a serious menace to the carrying out of the government's war program. The large majority of these are foreigners. I, myself, looked over the government's official list the other day and counted 9,347 names, every one of whom the government officials regard as a menace. In the shipbuilding industry, however, there has been a more careful weeding out of undesirables and dangerous aliens."

So far as the peace of these industrial communities is concerned, it is sufficient to say that notwithstanding the high wages, bonuses, etc., there has been an unprecedented number of strikes. It is needless to enlarge upon this. In Bridgeport in two and a half months in the early days of the war, there were 55 strikes. The influence and energy of Mr. Gompers and other loyal labor leaders has helped much to improve these conditions.

### III. SOME COMMUNITY PROBLEMS AGGRAVATED BY WAR PRESSURE.

1. The outstanding problem is that of housing. It does not require a vivid imagination to appreciate that fact. Bridgeport's problem, while not solved, has been partially eased, but now with our entrance into the war new plants are projected which call for still further workmen and the opening which was scheduled for January first is quite indefinitely delayed.

In Akron the Goodyear Rubber Co. has already built 1,000 houses and contracted for 3,000 or 4,000 more.

In Cleveland the National Carbon Co., Cleveland Hardware, and other concerns, have erected barracks to accommodate the influx of new workmen.

Seattle has had the mail carriers canvass the city and is taking energetic steps to provide for the 20,000 additional shipbuilders.

Newark must provide 1,500 new houses in six months and 7,500 in nine months.

The need of Norfolk, Va., and Newport News is receiving government attention because of the scarcity of dwellings for the much needed workmen.

In Penns Grove concrete barracks housing an average of 150 were quickly constructed. Negroes everywhere have found it very difficult to find even the poorest accommodations.

2. Drunkenness increased in Bridgeport rapidly during the early days of the war. The police reported an increase of 41 per cent. in arrests for that offense, which indicates rather surprising moderation under the circumstances. While no accurate reports are available for other cities, our attention was called but last week in an editorial to what was described as an orgy of vice and crime in many of these cities.

3. Vice conditions are more difficult to trace, but it is natural to expect in view of the overcrowded conditions that in many of the larger communities the moral welfare of the community has been

menaced by the war pressure upon industry.

#### IV. ENCOURAGING REACTIONS.

It may be poor consolation, but we are habitually glad to call attention, in event of any disaster or calamity, to the noble response to meet the need. Certainly it is encouraging to be able to record some of the things which should be noted.

Bridgeport early appointed a Vice Commission to make a study of conditions in that city and its published report is an admirable piece of work. Its recommendations were all adopted. It called for the appointment of a Morals Commission, which has been privately created and is in consulting relations with the city government.

Some cities which have seemed backward or possibly indifferent to the menacing nature of conditions may be quickened to a keener sense of danger and do the thing which Bridgeport has done. The "segregated" vice district fallacy has been repudiated and the district wiped out. Persons, both men and women, known to be morally undesirables, have been obliged to leave the city. The Vice Commission did the just thing in aiding the women of the district to secure positions. Cabarets and other resorts which have been the breeding places of immorality have been placed under strict surveillance and the whole situation has been radically changed for the better.

The city budget was increased from approximately \$1,500,000 to \$2,750,000. This included the generous provision for the Recreation Commission of \$140,000, which was recommended by the Vice Commission and which has been organizing its work under the expert direction of the National Playgrounds Association. The Chairman of the Commission is the pastor of the Mayor and Lieut. Governor of the State. In accordance with another recommendation of the Vice Commission, most of the larger concerns have introduced important welfare work.

We have within two weeks seen the

announcement of the splendid plans of the Y. W. C. A. for caring for the women in industries. They propose to make an experimental beginning at Chesterton, S. C., by opening a woman's building with a hostess in charge. It is proposed to extend this service widely.

The resources of the National Housing Association are being employed to the fullest capacity to meet the emergencies. Many Chambers of Commerce and other civic organizations have given the most serious attention to the needs of these communities.

The Social Service Commission of the Federal Council of Churches has directed its attention to these communities and Dr. Tippy will speak particularly of some practical ways for meeting this crisis.

*Conclusion.* It is expected that a special committee will study the problems presented here in these opening sessions and bring before the Council at a later session some recommendations as to practical ways in which the various organizations represented here can co-operate in meeting the needs represented in these reports.

I would like to make one or two suggestions for the consideration of the committee.

It is difficult for us to divest ourselves of our official character in this Council, but we are Christian men and women and nothing which is human is alien to us and nothing which is crucial can be a matter of indifference. We are confronted with an unprecedented need and one which does not readily fall into the category of our established lines of missionary activity or harmonize with the inherited ideas of Home Missions upon which some of us have worked. Some may say that this task is none of our official business, but I am confident that no officer of any Society represented in the Council will say that. Our polity and relations vary in the different Communions represented, but no ecclesiastical or missionary red-tape ought to impede our progress or restrain us from a full and

heartly co-operation with every agency which can be mobilized to meet the needs which are being presented to us in this session.

As Home Mission Societies the neglected fields, the smaller and socially more backward communities are our peculiar field of opportunity. It ought to be possible to prosecute a sufficiently careful survey without delay and so allocate the responsibility that the combined resources of this great organization, this is the steward of vast resources, may be speedily mobilized to meet these needs.

As the Federal Council of Churches through its Social Service Commission is already studying this same field, we ought to come to some working basis or co-operation with that body.

The Social Service Commission is the natural agency for mobilizing the local Churches. Many communities, however, are almost without any local moral and religious resources to mobilize. And here is where the Home Missions Council can function. Mining communities and newly developed communities, such as the Calumet region of Northern Indiana, must have their slender local resources amply supplemented and expert guidance and direction given to the undertaking by which they seek to meet the pressure of expanding industry upon the community. Some of this preliminary work has been done, but there is vastly more that has not even been hinted at.

This is not a matter where denominational priority can be allowed any consideration. We need a fresh baptism of the passion not to lead, but to serve.

I have not in mind that these things must be done under the spur of enlightened self-interest, although we are blind guides and worse than fools, if we do not read the portents aright. But it is our supreme hour of opportunity as Churches of Christ and as Home Mission Societies, we are the trusted stewards of these Churches. We will be recreant to our duty if we do not answer the call in the spirit of service.

## Kinship Expressed on Jesus' Birthday.

Jesus said when on earth that "The poor ye have with you always." This year the heart of the Christian world has been especially moved by the needs of the Syrian and Armenian Relief Fund. When the Executive Committee of the World's Sunday School Association met last October they unanimously voted to co-operate in the effort being made by the Sunday Schools of America to raise, if possible, \$1,000,000 for the Relief Fund by special gifts at the Christmas season. The Sunday School constituency abroad is mainly among those who, though rich in the growing knowledge of their Saviour, are poor in worldly goods. Word was sent to all the field secretaries asking that they assist as far as local conditions would permit. In some of the countries special plans were already under way. China has suffered much from floods, Field Secretary Rev. E. G. Tewksbury stated, and the Sunday Schools in that country had been asked to give for the dire needs of these flood sufferers. Early in January a cable came from Mr. Horace E. Coleman, Field Secretary of the World's Sunday School Association for Japan naming the figure, \$200.00, which meant that the Sunday Schools in Japan, though the word came late and though plans had been laid to give to other special objects, had contributed that, for them, very large amount. Similar encouraging reports have already come from Rev. George P. Howard, Field Secretary for South America. In this connection it should be remembered that many of the schools giving to this Relief Fund never made a benevolent contribution before.

## The Soldier and the Bond Buyer.

"It is a sacred duty of every citizen and it should be regarded as a glorious privilege by every patriot to uphold the Government's credit with the same kind of self-sacrifice and nobility of soul that their gallant sons exhibit when they die for us on the battlefields of Europe."

Secretary McAdoo has issued no stronger call upon the American people to support the Liberty Loan. The third loan is now open. Behind every American soldier in France, back of every American sailor on the sea, there should be a worker and a bond buyer at home. There is the braver part, but if we who remain at home can be no less useful if we exhibit that self-sacrifice that they demonstrate in risking their lives.

Often our trials act as a thorn hedge to keep us in the good pasture; but our prosperity is a gap through which we go astray.

—C. H. SPURGEON.

## MISSIONARY FINANCE

### BOARD OF HOME MISSIONS.

#### General Fund Receipts for February, 1918.

<i>Synods—</i>	1918.	1917.	<i>Increase.</i>	<i>Decrease.</i>
Eastern .....	\$2,542.73	\$3,323.44	.....	\$780.71
Potomac .....	1,464.00	1,718.41	.....	254.41
Ohio .....	660.00	1,221.58	.....	561.58
Pittsburgh .....	1,018.00	1,895.27	.....	877.27
Interior .....	71.10	.....	\$71.10	.....
German of the East.....	235.94	200.00	35.94	.....
*Central .....	73.72	6.75	66.98	.....
*Northwest .....	.....	3.00	.....	3.00
*Southwest .....	.....	.....	.....	.....
†W. M. S. ....	819.50	667.50	152.00	.....
Y. P. S. C. E. ....	.....	58.00	.....	58.00
All other sources.....	110.76	138.17	.....	27.41
	\$6,995.75	\$9,232.12	\$326.02	\$2,562.38
			<i>Decrease for the month,</i>	<i>\$2,236.36</i>

\*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$260.98 additional for Church-building Funds and other causes.

### BOARD OF FOREIGN MISSIONS.

#### Comparative Receipts for Month of February.

	1917.			1918.			<i>Increase.</i>	<i>Decrease.</i>
	<i>Appt.</i>	<i>Special.</i>	<i>Totals.</i>	<i>Appt.</i>	<i>Special.</i>	<i>Totals.</i>		
Eastern .....	\$2,905.53	\$5,246.95	\$8,152.48	\$2,601.84	\$1,895.74	\$4,497.58	.....	\$3,654.90
Potomac .....	1,149.32	1,066.28	2,215.60	1,687.92	666.34	2,354.26	\$138.66	.....
Pittsburgh .....	1,780.18	89.31	1,869.49	1,042.02	37.81	1,079.83	.....	789.66
Ohio .....	1,287.11	842.90	2,130.01	560.00	933.18	1,493.18	.....	636.83
Interior .....	45.00	308.56	353.56	11.43	672.49	683.92	330.36	.....
Central .....	126.23	857.37	983.60	100.00	709.29	809.29	.....	174.31
German of East..	270.00	520.67	790.67	230.00	683.46	913.46	122.79	.....
Northwest .....	74.00	446.22	520.22	150.64	844.47	995.11	474.89	.....
Southwest .....	5.00	543.05	548.05	.....	535.70	535.70	.....	12.35
Bequests .....	.....	200.00	200.00	.....	.....	.....	.....	200.00
Annuity Bonds...	.....	.....	.....	.....	1,200.00	1,200.00	1,200.00	.....
W. M. S. G. S. ...	.....	1,434.25	1,434.25	.....	3,334.77	3,334.77	1,900.52	.....
Miscellaneous ...	.....	17.25	17.25	.....	65.50	65.50	48.25	.....
Totals.....	\$7,642.37	\$11,572.81	\$19,215.18	\$6,383.85	\$11,578.75	\$17,962.60	\$4,215.47	\$5,468.05
							<i>Net Decrease,</i>	<i>\$1,252.58</i>

Every soldier dying for his country on a European battlefield, every home giving up its blood and tears is a summons and a reproach to us men and women who have accepted the Christ of the cross and not the cross of Christ. If they have counted their cause above their lives and their possessions, why not we? What they freely yield to their lords of war and death, shall not Christians give with joy to their Lord of love and peace?

ROBERT E. SPEER

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

## Yochow City in the Grip of a Fierce Battle.

THE eyes of our people have been so fixed on the great world war in Europe as to make them lose sight of the very serious outbreaks in China. Ever since the birth of the new Republic there have been intermittent revolutions. For the past year the Province of Hunan has been the scene of many fierce encounters between the soldiers from the North and the South. One of the most recent storm centres has been Yochow City—the seat of our missionary work, and a place of great strategic importance, it being the bolt which locks the watergate of Hunan, standing as a sentinel so that no boat can enter or leave the province save with the permission of Yochow. It has always been a military centre.

JANUARY 27-28 were tragic days to our missionaries. Fearing that there would be a bloody battle, much time was spent in erecting and equipping Red Cross hospitals, where they might care for the wounded soldiers. The Northern soldiers had been in possession of the city. On the fatal Saturday night the Southern troops entered, but before they could capture the city, the Northern soldiers set fire to the main business section. Our missionaries tried to extinguish the flames, but without avail. In fact, they were repulsed in every attempt to do so. All they could do was to pick up the wounded and dying and carry them to the temporary hospitals, where they received the gentle ministrations of our physicians and nurses. We are told that the Chinese Christians were especially helpful and sympathetic.

FOR months our missionaries were kept in daily fear, for the political situation was such that they did not know what might happen. It was a time of anxiety and horror, and such as they hope they may never experience again. So great was the need of helpers after the battle that they had the school girls winding bandages and folding gauze until they were dizzy from it, and one of the teachers actually assisted in a serious operation. All this shows the stuff our heroic missionaries are made of. Everyone speaks in highest praise of the invaluable services of Mr. Heinrichsohn, who is at the head of the Red Cross work in Yochow City.

FORTUNATELY the only loss to the Mission of which we have information was the main street chapel and the day school building. But we have every reason to believe that the expenses of the station will be largely increased on account of this unfortunate occurrence. That the danger is not altogether past may be inferred from the fact that all the lady missionaries and children have been ordered to Changsha and Kuling. Of the difficulties in leaving the city we shall report in our Church papers. A brief item in the daily press brings the news that recently the Northern soldiers have retaken Yochow, and let us hope that the worst is over.

DR. BEAM writes very hopefully:

"These have been dark days, and the future is not bright, but we believe God has been with us, and we can go on with our task in full confidence that no matter what may happen to us, the cause we represent will be advanced, and out of all this confusion He will take honor upon Himself."

### A Message to the Church.

OUR Boards of Home and Foreign Missions are making a special drive to raise the Apportionment in full this year. This is the only solution to the present financial situation. The Apportionment for each Board is \$250,000. To carry forward the work of Missions without retarding the progress and increasing a deficit these amounts are absolutely needed.

More than ten months of the Classical year have elapsed, but the treasuries of both Boards on April 1st show receipts on the Apportionment of only about \$148,000. It is this fact that impels us to bring this serious condition to the prayerful attention of all our pastors and people with the sincere hope that they may come to the help of the Lord's work.

In the present perilous war times the cause that is in gravest danger of neglect is the work of the Church. This is not unusual, for in times of depression the first always to suffer is the work of the Church. We dare not withhold any aid from the Nation in this war, and the Church has not proven herself to be a body of slackers. The Service Flag in every congregation is the best proof of the loyalty of churchmen to the Nation. On the altar of war has been laid the latest and best in science, medicine and literature. Should not the war also stir the hearts of Christians to greater loyalty to the Church? A Christian should work as hard for his Church as a soldier fights for his country. The war is the greatest factor in world conditions to-day. What of the work of the Church? Now is the time to plan for big things. There is magic in the attempt to do great things for God and His Kingdom. It is the Kingdom of God we are building in the world, and all the churches are merely the means to this end. The Church is waging the only war that can banish hatred, malice and all uncharitableness from the face of the world.

The great trouble with many Christians is that they do not have a world-

vision. They lack the spirit of conviction in regard to the work of Missions. Too many Church members are mere patrons of Missions, they contribute as to a Church supper or a pink tea. They give *tips* as they hand to a Pullman porter or restaurant waiter. That is the respectable thing to do, and that is the disheartening thing about the work of Missions. Until the truth grips your soul that the Kingdom of God needs *you*, and the cause of truth and righteousness needs *you*, your soul is still indifferent to the salvation of other souls.

If ever there was a time when the pastors ought to challenge the rich to "loosen" their wealth for the Church that time is now. We have Church members who give their hundreds and thousands to outside-of-the-church charities who never think in the same terms when they give to the work of Missions in their own Church. Rich people in other Churches do give in large amounts. Is it easier for them to part with their money?

The pastor is God's man for leadership. He stands between the supplies of Heaven and the needs on earth. The one thing for him to do is to arouse his people to pray for an enlargement of their vision. The Church must keep her eye on the object for which Christ died. There has never been a time like this for pressing the claims of the living Christ. President Wilson has said that "the hand of Almighty God is laid on the nations of the world." The whole world is now ready to think of the One who came to seek and to save the lost. The nations are staggering under the weight of a load that God alone can lift. The world is hanging on a Cross, and that very fact is a challenge to our faith, hope and courage.

The success of any effort depends upon the spirit of unity. This the Church is in need of to-day. We sing, "Like a mighty army, moves the Church of God," but it is often no more than a hymn. Whatever we may think of the motive of the Germans in this cruel war, there

is one thing about them that we do well to imitate in the present effort to raise the full Apportionment—it is the ideal unity and perfect co-operation in which the whole nation is working. The people are willing to yield all to the one great object for which the nation is fighting.

Have we as pastors and people any spirit like that in us at this moment? Are we willing and ready to pray and work and give in one solid, unbroken phalanx until the FULL amount of the APPORTIONMENT is made up? Let no one humiliate our members by asking the question: "Can they pay it?" Nor insult them by another question: "Will they pay it?" We know they can, and we trust them to say: "*We Will.*"

There is something better than heaven. It is service. "I am among you as he that serveth." There is where we get near to God, and where we get like God.

—JAMES I. VANCE.



A FIRST-CLASS CHINESE ROAD.

Who is the man in the picture?

### One Day's Income.

THIS is one of the methods that our Board of Foreign Missions suggests to swell the offerings for the spread of the Gospel in Japan and China. It has the approval of the General Synod and it appeals to the business sense of every member. What could not the Board accomplish if we would all begin to give One Day's Income annually for this greatest work of the Christian Church? But we will come to it some day. The war is giving us daily lessons in world affairs, and we are being taught to think in world terms. The hour for world evangelism has struck.

At Long Branch, N. J., the Ladies' Missionary Society of the First Reformed Church made a creditable drive for this worthy cause, using these stanzas in their invitation:

"In this patriotic nation  
Where we're asked to do our bit,  
Would it be a Christian nation  
If we let our Missions quit?

We make that Christian nation,  
We make it, you and I,  
And for the want of money  
Shall we let our Missions die?

Let's each give our earnings  
For one day in the year,  
And be the means of sending  
The Gospel far and near."

We project our life forward as we build a cantilever bridge. Part of the structure is solidly bolted and thoroughly articulated in a system; but ever beyond this established portion we audaciously thrust out new beginnings in eager expectation that from the other side something will come to meet them. Without this no progress ever would be possible.

—HARRY EMERSON FOSDICK.

But perhaps the most terrible thing that happens whenever a man sins is the repudiation of his ideal, the abandonment of the eternal purpose of God, the deliberate turning away from the mountain heights to walk on some middle pathway through life, the surrender of his destiny.

—JOHN GARDNER.

## The Miyagi Girls' School at Christmas.

KATE I. HANSEN.

As usual, the celebrations began several days before Christmas, with some of the eighteen Sunday Schools in which the students are teaching. On the Sunday before Christmas, at the special Christmas services in the Sendai churches, several students were baptized, including two from the Domestic Science Higher Course. Two others from this course, who had planned to be baptized at the same time, were obliged to wait because of opposition at home.

On Christmas Eve, most of the students and teachers attended one or another of the Sunday School celebrations in the Sendai churches. Christmas was very busy; from the carol-singing at four in the morning until the departure of the last guests at ten in the evening. The school Christmas service in the evening was one of the most beautiful we have ever had. It consisted of a piano solo representing church bells, a processional sung by the entire school, an organ voluntary, Bible-reading, prayer, and a forty-five minute cantata, "The Birth of Christ in Song," preceded by a short explanation. This cantata has just been published in Japan, was edited and partly written by a missionary's wife, and contains many standard songs, like "Love Divine," "Nazareth," and the "Hallelujah Chorus." The entire school took part, under the leadership of Mrs. Seiple, and the beauty of the singing was a new proof of the success of her work as teacher of voice. The audience of parents and friends listened with great attention from beginning to end, and gained, we believe, some new ideas as to the deeper meaning of the Christmas message.

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Master, at Thy footstool kneeling, we, Thy children, humbly wait;  
Lead us, send us, bless us, use us, till we enter heaven's gate.

—FLORA KIRKLAND.

## Cornerstone Laying at Miyagi Girls' School.

WM. G. SEIPLE.

At 1.00 P. M., on November 19th, the cornerstone of the Second Recitation Hall of the Miyagi Girls' School was laid with appropriate ceremonies. The exercises were held in the open air on a temporary wooden platform erected at the entrance to the new building and in the presence of the assembled teachers, students and guests. Prof. H. Murakami presided. The students of the Higher Course sang "I Waited for the Lord," from Mendelssohn's "Hymn of Praise." Miss Hansen, the acting principal, in her address laid emphasis upon the necessity of making Jesus Christ the chief cornerstone of each one's life. The registrar, Mr. T. Hayasaka, read Ephesians 2: 11-22, and First Corinthians 3: 10-17. Prof. Murakami then read the following list of things put into a copper box in the cornerstone: One copy each of the latest English and Japanese catalogues of the school; lists of the signatures of the members of the Board of Managers of the school, the teachers and officers, the students, the members of the Building Committee, the superintendent of works, and the contractor; current Japanese small coins and paper money (one each of fifty-*sen* and twenty-*sen* silver coins, ten-*sen* nickel coin, and two-*sen*, one-*sen* and half-*sen* copper coins, and also of the newly issued fifty-*sen* and twenty-*sen* paper notes); copies of the local newspapers (one copy each of the Sendai *Hibi Shimibun* and *Tokwa Shimibun* and two copies of the *Kahoku Shimpo*); a copy of the New Testament in Japanese; a copy of the *Tohoku Kyokwai Jiho* (North Japan Church Times); and a history of the building of the Second Recitation Hall of the Girls' School. The students of the Academic Course then recited in unison two passages of Scripture, one of which was Psalm 127: 1. Miss Hansen then spread the

\*See Picture in February issue.



first trowelful of mortar for the cornerstone and put in the copper box. After the students had sung hymn number 397 from the Japanese hymnal, "This stone to Thee in faith we lay," and Miss Harada, who is an alumna, a teacher, and also a member of the Board of Managers, had offered prayer, the exercises were concluded by the singing of the doxology, followed by the benediction by Rev. Wm. G. Seiple. A photograph of the assembled students, teachers and guests grouped in front of the building was then taken and all were invited to the dining-room of the students' dormitory, where tea and cake were served.

### Christmas at North Japan College.

(Adapted from the January, 1918, number of the *North Japan Church Times*.)

WM. G. SEIPLE.

THE College had a quiet, well-ordered Christmas. The examinations were over on the 21st, and the students came to the service that evening with lightened hearts. The chapel was simply and suitably decorated with two trees covered with fleecy white cotton snow, and a solitary star glittered. Prof. Konto presided. The horn sounded and the trees were lighted. The choir proceeded to the platform, singing a Christmas hymn, and the service began. The Scripture lesson was read by a theological student, Mr. Ogasawara, and a prayer offered by another theological student, Mr. Kawamorita. Then there was another Christmas song by the choir. A Japanese recitation of selections from the Psalms was given by the first-year students of the Middle School Department. Some second-year Middle School students recited in English I Cor. xiii. The next number was the hymn, "Joy to the world! the Lord is come," sung in Japanese by the entire audience. The third-year Middle School students appeared in a body on the platform and sang in Japanese, "O blessed happy Christmas morn." The

fourth-year Middle School students were represented by Mr. Kiyoshi Noji, who delivered an oration on the significance of Christmas. Dean Demura, of the Higher Department, preached the Christmas sermon. He spoke of the coming peace of the world on the basis of the Messianic prophecy in Isaiah, chapter eleven. After the singing in Japanese of "Hark! the herald angels sing" by the whole audience, the fifth-year Middle School students gave a little dialogue in English. It was the story of the Three Wise Men who, in their sincere search for the True King, happened to meet and journeyed together to find the coming Savior of the world. A theological student, Mr. Ashina, explained the story to the audience. The students of the Literary Course then sang a song. An offering was taken, which was to be given to three worthy causes, namely, the Sendai Orphanage, the Sendai Day Nursery, and the Japan Y. M. C. A.'s work in Europe. The service was closed with prayer by Dean Tanaka, of the Middle School Department, and the benediction by President Schneder. The Christmas gift to the Sendai Orphanage from North Japan College amounted to \$3.50.

### A Study of the Chart in Your Sunday School Room.

THIS chart gives a birds-eye view of our evangelistic operations in the five provinces of Miyagi, Fukushima, Yamagata, Niigata, and Akita, with our newly acquired field in the north, which is shown in the shaded part of the map.

MIYAGI FIELD.

The province of Miyagi, with Sendai as its capital, Dr. J. P. Moore in charge, has within its bounds twenty-four churches and preaching places, and six detached Sunday Schools with 132 teachers, and 2575 scholars. In this entire province there are only six church buildings, half of them of very inferior character. The immediate needs are one more evangelistic missionary, and six chapels, costing from \$1200 to \$2000 each.

A large part of the work in Sunday Schools is done by the students of our North Japan College, and our Miyagi Girls' School. Seven of our Bible Women assist in this work by acting as organists and Sunday School Superintendents and teachers.

## FUKUSHIMA FIELD.

Dr. C. Noss and Rev. Paul F. Schaffner, the missionaries in charge. Fukushima, as may be noted by reference to the map, is a large province comprising about one-third of our evangelistic interests,—Twenty-seven congregations, or groups of Christians, with a membership of 685.

The number of Sunday Schools is 27, with an enrollment of 2231.

In Fukushima, the capital city, we have a self-supporting congregation, housed in a fine brick building.

In this large prefecture our Mission has work in every "gun" or county, and as is the case in other parts of our territory, our own Church and Sunday School work is far in the lead of other Missions.

Besides Fukushima, there are three other large and influential centers,—*Taira*, the center of the northern coal fields, where a chapel is an immediate necessity; *Wakamatsu*, the home of our two missionaries; and *Koriyama*, a railroad center and rapidly growing city.

The missionary in charge says, "To build the necessary chapels and to properly equip the field requires the sum of \$12,000."

## YAMAGATA—AKITA FIELD.

Our work in Yamagata and Akita began in 1887, when we undertook school work in the former city. Dr. Moore took up his residence there as English teacher in the Government School, at the same time doing direct religious work.

Rev. Carl D. Kriete and Rev. Alfred Ankeney are the missionaries in charge.

The much lamented Missionary Cook will forever be associated with work in these places. Here he did his heroic and self-sacrificing labor, preaching the gospel to thousands, and by his life and work laid the foundation and prepared the way for a great and successful mission enterprise.

The unanimous opinion of our missionaries is, that this field is destined to become a great center of our missionary operations. Here the outlook is most hopeful for the future of our Church and Sunday School work.

In Yamagata there is a fine church building, and a growing congregation. Our missionaries are both working among students, and Mrs. Kriete has a fine Kindergarten near her home for the little children of the neighborhood.

In Akita, the capital of the Prefecture of the same name, there is a well organized congregation. A lot has been purchased and a parsonage and church are in process of erection.

At Shinjo, another important railroad center, a non-Christian Japanese citizen, has offered to contribute \$2000 for the purchase of a lot, and the erection of a church building on condition that the Mission provide a similar amount.

## TOKYO FIELD.

The Tokyo-Saitama field of our evangelistic efforts is the oldest. There the work was started, the first converts made, the first Church and Sunday School organized in 1884, by Revs. Gring and Moore. Miss B. Catharine Pifer removed from Yamagata, and began her work at the Kanda and Koishikawa churches about the year 1907.

In January, 1911, Rev. H. K. Miller took charge of the Tokyo work, in place of Rev. J. P. Moore, Miss Pifer confining her efforts mainly to the Koishikawa church. This congregation has made such rapid progress that it is now on the point of becoming self-supporting.

In Tokyo we have Kanda and Koishikawa, churches, and the more recently organized work in Azabu. In Saitama province outside of Tokyo, there are seven places where work is regularly carried on, with 387 communicants, and seven Sunday Schools, numbering 508 pupils.

The needs of this field are residences for our two missionaries and suitable buildings at Kanda and Azabu.

The group in the upper left hand corner is that of our Evangelistic Missionaries, Japanese Pastors and Theological Professors, taken at one of our Annual Missionary Conferences. The native force consists of (18) eighteen ordained men, (22) twenty-two unordained workers (licentiates) and (27) twenty-seven Bible Women.

The group in the upper right hand corner shows the missionaries with their associates,—the Japanese pastors and workers,—in the territory ceded to us by the Reformed Church in America.

We are sorry that Miss Leila Winn does not appear in this group. For many years she has worked faithfully and successfully in bringing the gospel to the people of North Japan. She is one of the missionary heroines of the Tohoku! We are glad that she has consented to remain and work in connection with our Mission. With this accession to our field the whole of Northeast Japan, in connection with the Presbyterian and Reformed Missions, becomes our territory, and adds not a little to our responsibility. No Mission in all Japan has a more unique and encouraging field than our own Church.

The seven persons who appear on the chart are our Evangelistic Missionaries. An evangelistic missionary is one who does church work as distinguished from school work. He is not a pastor, but a superintendent of a certain district. He visits from time to time the churches in his district, preaches the Gospel, administers the Sacraments, and exercises a general supervision of the work in his special territory.

What shall we say or think of our 90 Sunday Schools, with their 6000 or more schol-

ars? Six thousand of Japan's little ones have through these schools learned to know the blessed name of Jesus, to repeat our Lord's Prayer, to sing our Christian hymns! Who can estimate the influence brought to bear upon these young lives, and the future spiritual harvest that will spring from the seeds of truth sown into so many young lives, and upon the families to whom they belong.

Baron Shibusawa the John Rockefeller of Japan, after a visit to America, himself a non-Christian, said:

"The Christian Sunday School will solve the problem of the moral and spritual salvation of the youths of Japan!"

—MRS. J. P. MOORE.

### How Miss Weil Sees China.

NANKING, CHINA,

December 9, 1917.

IT hardly seems possible that four months have elapsed since our party of seven left the American shores for dear old China, our adopted country, and that we have already spent three months among this interesting people.

Even though we were unable to stay at Yochow on account of the heat, I am glad we were able to meet our missionaries and see the work at Yochow and Lakeside. We all wilted in the intense heat (especially we three new people), so it was suggested that we go to Kuling for the remaining weeks in September in order to be in good physical condition when Language School opened. The change helped all of us I am sure. I seemed to need it most.

Mr. Bachman, Miss Sellemeyer and I are all located in different homes in Nanking. We are all very comfortable and see each other daily at school—"fellow-sufferers in language study," as Mr. Keen, our Dean, says.

The language certainly is not easy, but we are grateful for the privileges of the Language School and hope to be able to speak at least some Chinese when we go to Mission meeting next summer.

I am praying that I may learn to know and love my Chinese Bible as I do my English Bible.

When I first came to Nanking I lived with Miss Lyon, head of the Christian

Mission Girls' School. Later I learned to know Miss Leaman, an evangelist of the Presbyterian Mission—with whom I work each Sunday afternoon in a woman's meeting in the heart of the city. She was born in China and understands the Chinese and their customs.

When she asked me to come and live in her home I was surprised, but after carefully and prayerfully considering it, I decided to come.

During Christmas vacation I may get an opportunity to go on an itinerary trip in the country with several English-speaking Chinese evangelists.

The cold in winter is almost as severe as the heat in summer—the difference being that we can add clothing to keep warm, while in summer the only relief is a change of altitude.

The Chinese who can afford it add padded garments until they look to be nearly twice their natural size. Among the poorer classes there is so much suffering, both for lack of clothing and for want of food.

Last week I was invited to Miss Djeng's home for dinner, my first meal in a *real* Chinese home. Miss Djeng is a teacher in the government Normal and speaks English very well. She is the only Christian in her home and left a good position in Shanghai in order that her mother and sisters might be converted through her influence in the home.

At our Sunday afternoon meeting the women come about 1.00 P. M. and stay until dark.

It is now Sunday evening—after a most unusual meeting. About 2.30 this afternoon a fire broke out right next to our chapel. An old lady, 73 years old, in trying to put out the fire, caused by dropping a match on a straw bed, was badly burned and placed right in front of the chapel yard. Several men asked permission to bring in a young woman—carrying her ten-day-old baby and two large pieces of bedding. Permission was willingly granted and arrangements made to take both women to a hospital.

When a non-Christian's home burns

the people in it are called "fire crows" and not one of their friends or relatives dare take them in for three days, lest the crow bring them a fire also.

After the excitement was over the inquirers in the meeting listened with unusual interest. Some stayed until 5.30 P. M. The women said Christianity really is different—we saw for ourselves that they took care of our people when we were not allowed to do anything for them.

Some good has already come out of this sad experience. Romans 8: 28 proved again.

Last Saturday the Chinese students returned from America gave a reception and entertainment for all Americans in Nanking. American custom was followed to a large extent. The police commissioner and health official spoke in

Chinese and a man, 77 years old, who used to sing before the Empress Dowager, sang for us, also in Chinese.

The garden and the official's home, built around the garden, where the reception was held, was like the pictures of Oriental homes I used to see and read about but had not dared hope to see in reality.

Here in Nanking we escape the struggle between the North and South of China, and also the preparation for war that must be felt everywhere in America. No doubt you have heard that our missionaries in Yochow and Lakeside must keep off the streets (that means, stay on the compounds, of course), and their servants wear badges when they go on the street to buy, so that the soldiers will not molest them.

### How a Rescued Girl in China Found a Kind Friend in America.

HERE is the story of a Chinese girl who was rescued from a life of shame by brave young men, and who is now a promising student in the Ziemer Memorial Girls' School at Yochow City, China. There are a number of characters in the story that deserve special mention. The pictures will tell their own story. But how this poor girl found a benefactress in America is as much a part of the drama as the rescue itself. Our genial missionary, Rev. Edwin A. Beck, wrote a most winsome letter to his old friend, Rev. E. P. Herbruck, D. D., of Canton, O., who brought this intensely interesting incident to my attention. Dr. Herbruck read the letter to his Trinity Sunday School on Foreign Mission Day, and at the close of the service Miss Martha Beaumont, a teacher in the public schools and a member of the Church, came forward and agreed to assume the responsibility for the girl's education. The pastor says "this generous offer will involve some self-denial on her part. I am very glad she did it. It will be a good thing

for her as well as for her ward in distant China. Her example ought to stimulate others to do similar things." And that is the chief reason for giving the story such liberal publicity. Miss Beau-



MISS GERTRUDE HOY, PRINCIPAL ZIEMER MEMORIAL GIRLS' SCHOOL, AND HU DJU SENG.

mont has already paid the \$50 for the first year's support. Mr. Beck ends his letter with a pleading question. Will you turn to it, and ponder it before you begin reading the letter? That the China Mission and the Board members appreciate this gracious act on the part of a teacher who knows the worth of a Christian education for women should also be made a part of this touching story.—

*Secretary of the Board.*

### The Story Told by Mr. Beck.

YOCHOW CITY, HUNAN, CHINA,  
December 26, 1917.

*Dear Friends:*

I am writing to interest you in HU DJU SENG, the sister of one of our Lakeside students, Hu Djeng Yung. Djeng Yung has been in our school at Lakeside two years, having studied several years previously in one of our day schools. Djeng Yung's family was poor, but he secured a scholarship through competitive examinations in the day school.

Some months ago the father of Djeng Yung and Dju Seng died, and the family was left so poor that they could not pay the funeral expenses. Even the uncles, who might have helped to some extent, were unwilling. So it was a question what was to be done.

The one asset to the family was the daughter, Dju Seng, who might be sold as a concubine, though she was younger than her brother, being only 14. A rough, unprincipled tailor from the country who learned of the circumstances of the family, came forward just before the old man's death and offered to provide the funds for the funeral on the condition that the daughter, Dju Seng, should be given him for a concubine.

This arrangement was agreed to by the dying man; the mother, an ignorant, stupid woman, also consented; but the boy, Djeng Yung, who by his father's death now came to be the head of the family, objected very much to see his sister thus degraded. Relating his troubles to his

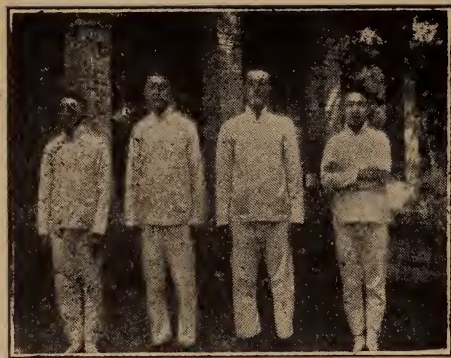
fellow-students at Lakeside, they took the matter up and in his behalf raised by subscription among themselves enough money to refund the funeral expenses; then demanded the release of the girl. Before they could accomplish the rescue of the girl, however, it was necessary to find a place for her safekeeping, and some provision for her future in case she could be redeemed.

The writer was interviewed in the matter, and it was agreed that if the Girls' School in the city would receive Dju Seng, the writer would guarantee her support there in the hope of finding some friends in the homeland who would take up the responsibility.

Thereupon the students turned over the Fifty Tiao which they had collected for the redemption of Dju Seng and claimed her. But the country bumpkin, who had driven a bargain to his taste, was not so easily to be deprived of his prize, and he was preparing to be off with the girl, in spite of the elder brother. Then it was that her rescue was effected by Djeng Yung, supported by a group of his fellow-students of the upper classes.



HU DJENG YUNG.



FOUR STUDENTS WHO WENT TO THE RESCUE  
OF HU DJENG YUNG'S SISTER.

While four of these big students went with Djeng Yung to the house where Dju Seng was a captive, and secured her release, two others, Li Si and Pan Giang Hai got her safely to the Girls' School in town, and saw its hospitable gates closed safely behind her.

Since then Dju Seng has been a willing and happy student under the tuition of Miss Gertrude Hoy and her staff of helpers in the Ziemer Girls' School; and she has already served a term of six months' probation.

Now, the point of this story is, that the writer took a part in the rescue of this girl from a life of slavery on the assumption that the story need only to be told in order to enlist sympathy and support.

Inasmuch as Dju Seng has no home to supply her clothing and such necessary things as usually come from home; and support should include the provision of books and all things needful in the school, as well as food, and tuition,—the obligation ought to amount to \$50.00 (Fifty Dollars) a year, and should begin with July, 1917.

I am enclosing a few snap-shots of the principal actors in the above story.

Is there not some group of young folks who will undertake the support of Hu Djeng Yung for five years?

Yours very truly,

EDWIN A. BECK.

## Interesting Hospital Experiences.

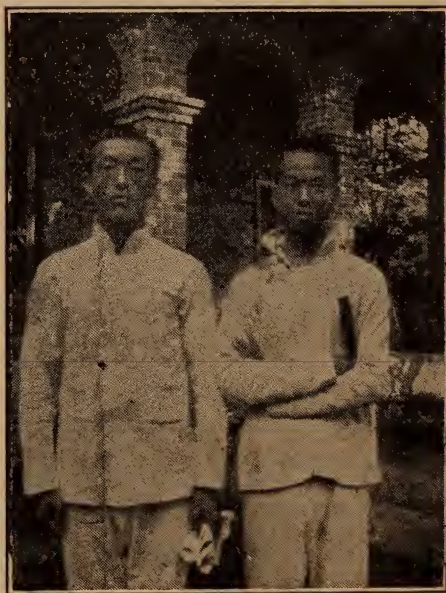
YOCHOW CITY, HUNAN, CHINA,

January 8, 1918.

Dear Friends:

**D**URING the past few years the Hoy Memorial Hospital has proved to be too small for our work. Rooms have been annexed to the corners of the building and it was necessary to utilize the veranda by placing Chinese wooden beds there.

At present the Red Cross has given us some extra work, but they have also supplied buildings and nurses to help out. Lately our cases have been largely surgical, which the Chinese doctors seem to prefer. Performing amputations seems to be such a satisfactory form of operation to them, that I am sometimes inclined to wonder if they fully appreciate the inconvenience of having only one leg or one arm; while the word "malaria" with a question mark by its side, is quite a satisfactory diagnosis for many medical cases,—after which diag-



PAN GIANG HAI.

LI SI.

Two Students who escorted Hu Djeng Yung's Sister to the Girls' School at Yochow City.

nosis the patient is left to the tender mercies of the nurse and Mixture Quinine. However, a few weeks ago Dr. Beam arrived, carrying under his arm a new microscope which he is using. It is a great satisfaction, while endeavoring to carry out nursing principles, to have pneumonia, tuberculosis, etc., properly diagnosed by a microscopical examination.

This winter we have had some most interesting cases. A few months ago a coma case, who, we are told, had been in that condition for several days, was carried in. All nourishment, medicine and water had to be administered artificially. The third day after his arrival he began to show signs of awakening,—turning his head, opening his eyes occasionally and speaking a few indistinct words. One of his first intelligible sentences was, "How far am I from Yochow?" In less than a month he was up and around, talking and laughing with the other patients.

Another case was that of a twenty-one year old soldier boy, caught on a bridge by a train, which tore off his left leg, a piece of flesh, about five inches in diameter, from his body, besides, he received a large semi-circular cut in the scalp—tearing the flesh loose from the skull. So literally had the leg been torn off, that the blood vessels were twisted and knotted on themselves to such an extent that, while there had been no haemostat used, there was not any bleeding from the stump when he was brought in. I have never seen a more remarkable patient. There was never a sign of restlessness and only a moan when the dressings were being changed. Whenever we approached his bed, we were greeted by a smile and a "Chih liao fan mo" (Have you eaten?)—the Chinese form of "How do you do?" When we left his bedside he never failed to say politely, "Dsou mo" (Are you leaving?). He has already undergone two operations and will probably have to have skin grafting done as soon as his body is in fit condition to afford the loss of

skin at another place. His wounds are corresponding to treatment beautifully, and so optimistic is the man, that he told a nurse a few weeks ago, that he was going to get up that afternoon and walk a little.

Not all cases, however, turn out so beautifully. About six weeks ago a patient was brought in, who had been shot through the chest. Several ribs had been fractured and were pressing on his lungs. Dr. Adams performed an operation, and the patient put up a brave struggle, with hopes of recovery, until a few days ago. Then, after being told his only hope for help and salvation, he said he believed that Jesus could help him. When, what we fear is, the fatal turn came, he kept saying, "Ye su giu o" (Jesus, save me.) Do you not believe that He who responded to a similar plea on the cross, has also responded to this one?

Dr. Adams gives most inspirational and helpful talks to the patients who are able to leave their beds and to the hospital helpers. Then our evangelist, Peng Gwang Yu, about whom Dr. Adams has already written, goes through the hospital teaching and preaching the Gospel in his own unique way, bringing peace and contentment to many a troubled and aching body.

Very sincerely,

MARY E. MYERS.

For after all, God thinks more of a man than He does of his work. A man's work may be burned, but the man himself shall be saved so as by fire. We are all the time thinking of what we are doing in our work; God is thinking of what our work is doing to us.

—EDWARD JUDSON.

The amount of Government insurance in force is more than three times as much as the total ordinary life insurance in force with any life insurance company in the world.

# Woman's Missionary Society

EDITOR: MRS. EDWARD F. EYEMEYER, 29 N. THIRD STREET, EASTON, PA.

## Editorial.

**A**N effort is being made to have the new program out by June. This will be a telling forward step, for the women attending the summer conferences will have ample time to become familiar with it, and the schedule can open with poise and clearness in September. The committee is congratulated on this timely move.

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Mrs. A. K. Zartman announces the coming of new Thank Offering boxes, to appear in the historic colors of the Reformed Church—red, orange and black. There are now 10,700 boxes in circulation.

\* \* \*

Mrs. Irwin W. Hendricks has an important article in this number, telling about the Summer Missionary Conference at Chambersburg. Read with care, then send in your name at once to Mrs. Lewis L. Anewalt, 814 Walnut street, Allentown, Pa., as a prospective delegate. Mrs. Anewalt, as chairman for our denomination on this inter-denominational conference, will answer any question that you may wish to ask beyond the facts covered by Mrs. Hendricks in her announcement.

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Miss Ruth Nott, Milwaukee, Wisconsin, has prepared the Devotional for this number. The effort is being made to keep our pages widely representative of the whole Church.

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The contributions for the May issue have been secured by Mrs. Conrad Clever, Hagerstown, Md., in the interests of Temperance. Mrs. Clever, as Secretary of Temperance of the Woman's Missionary Society of General Synod, has gathered material on this present-day subject, so vitally before the nation and the world. The Temperance number promises to be one of value to our readers.

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Through inadvertence, the name of Mrs. H. N. Smith was omitted as the writer of the valued article entitled "Inactive Y. W. M. A. Secretaries, Take Notice." The Editor gave the contribution its name, because it appeared to be such a strong illustration of what can be done when there is enough gumption to go at it, even though difficulties beset the way. The copy passes through the hands of a number of people and oversights will occur occasionally; the signature was hard and fast when it left Easton. While Mrs. Smith will not require a public explanation, yet it is due her in her excellent work that the readers of THE OUTLOOK OF MISSIONS know who was back of that fine message.

\* \* \*

The Secretary of Thank Offering wishes to get the knowledge before the Classical Conventions that there are three outfits available for use in giving the Motive Pageant designed for the observance of annual Thank Offering Services in local, Classical and Synodical societies. For convenience and speed, a geo-



graphical division of territory has been made, with custodians for each. The Central and Southwest Synodicals and Milwaukee Classical will order from Mrs. F. K. Ebershoff, 810 North Sixth street, Lafayette, Ind.; Ohio, Interior and Pittsburgh' Synodicals, from Mrs. S. L. Caylor, 222 Boyer street, Dayton, Ohio; Eastern and Potomac Synodicals, from Mrs. Walter Kern, 139 North Broad street, Nazareth, Pa. These outfits are complete—costumes with head bands and sashes, streamers, and baskets as outlined for use in the pamphlet prepared to explain the giving of the service. It is believed that this completeness will be sufficient satisfaction to the societies, enough so to know what they need is intact, that a willingness to pay the transportation, and a fee of one dollar and fifty cents, will be gladly forthcoming to pay for furnishing the outfits. It would cost one society a neat sum to purchase necessities for just one service; by each paying a small sum, the cost and trouble of preparation are both reduced to a minimum. The pageant is on sale with Mrs. C. A. Krout, 240 South Washington street, Tiffin, Ohio, and with Miss Gertrude Cogan, Fifteenth and Race streets, Philadelphia. It is hoped that the societies who did not give the service last year because they could not secure the outfit will make good use of the liberal opportunity now offered to them.

### Call for Capacity.

WHILE there are many people working to their maximum capacity, there are yet more to be found who are not doing any more "than they used to do." What slavery is involved in that word "custom"! When Oliver Wendell Holmes was a Justice in the Supreme Court of the United States, a decision was rendered in which he gave a definition for the abstract word "word" which will hold its own in literary halls and in practical life. He said, "A word is the skin of a living thought, and may vary greatly in color and content." This definition provides a way of escape from some of the customs, the grooves of which have almost buried some people, without realizing that the real name of the thing that has gripped them is a *rut*.

Just stop to think how many things are done without any special reason other than "we have always done it." There are some customs we cannot afford to abandon, but there are others which are binding down the larger capacity of which many are capable, customs that are choking the fuller channels of usefulness. The story is told of a little snow drop that sprang up on the grounds of the royal palace in Russia in

Catharine's day. Charmed at the sight of the first spring flower, and for fear it would be trampled upon, Her Majesty ordered a soldier to guard the fragile plant. For eighty years a soldier stood on guard at that spot. One day a visitor inquired why the soldier was there; nobody knew, but an investigation was made later, when the question had been asked by several reasonable persons. It was then learned that the order issued in Catharine's time had not been withdrawn, they were doing it because "they always had done it." Patent reasoning! One may say "That's Russia," but there are some useless, meaningless customs that still cumber persons that have just about as much intelligence involved in their doing as the Russian soldier on guard.

The stress of the present day can never be met until there is adjustment of lives to meet it. "I am so busy" is getting to be chronic and in some cases on our nerve. It sometimes happens that they who carry the heaviest loads, say the least about it. Letters carry useless comments about all the poor writers have to do. Are we not wearing ourselves out in enumerating? Should we not study our daily programs with a view to elimination of useless customs, introducing

changes to install the things that ought to be done? Turn the searchlight on all you do in every realm, sit in judgment on your own life, pull your habits up by the roots and see if in the light of reason you can justify their place in your life, or that of the family. If you cannot, weed them out and make room for the appeals of service that are knocking at your door every day, unless you are already dead, and cannot be aroused to meet the demand of the times.

There is need to put on a drive for capacity. Women must learn new things. We must all do things we have never done before. The exigencies of war are compelling us to shake off meaningless customs and conservatism that binds, the appalling needs are cleansing us, rewarding those who rise to double their efforts with a virility of character that will make us a nation of strong people if we respond. If the living thought contained in the word custom may vary in color and content let a spring house-cleaning begin on some of our customs to give them new meaning. David Livingstone said, "I will place no value on anything I have, except in its relation to the Kingdom of God." There has never been found a better measuring rod for stewardship as governing our whole lives.

There is so much to do, that there is certain to be a place where one can fit in to do something more than she is now doing. War duties have brought out some women who have done very little outside of themselves. This is one of the blessings of a cruel war. These women are tasting the sweet draught of service, and though butterfly-chasing may have passed the time, they know now that it never struck the rock of character yearning to be and to do. It is told of Francis of Assisi that as he walked the wayside of life in his ministry to the poor, the blood from his bleeding feet transformed the thorns into flowers; where he prayed in the fields "the barren became fruitful," where he stooped to drink, "the wells became medi-

cal springs." This is tradition, but the poet's memory of the charm and magic of a life of unselfish service for Christ finds an echo in every ministering life which has tasted the waters of the fountain of service. Wherever Christ is sent there transformation takes place. The world needs Christ and we must not allow His work to languish, but rather push forward to the mark of the high calling of Jesus Christ represented in humanity. Love will teach us how to cleanse our lives, and introduce more capacity for service. Let no one say that "on account of the war" I am not keeping up the work of Missions; we must do both, no Christian is exempt.

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### How Shall Subscribers to "The Outlook of Missions" be Counted?

In making out reports, the literature secretaries have been uncertain about reporting the number of subscribers to THE OUTLOOK OF MISSIONS. The question has been, Shall only the subscribers within the membership be given, or, Shall the subscribers in the whole congregation be reported? This is a pertinent question and an "Ultimatum" on it has been requested to appear in this department in time for the Classical Conventions that publicity may be given to clear up the matter, so as to enable the secretaries to act definitely in the future.

There are times and conditions when the cause is harmed by too much discrimination and technicality. Out of the approximate seven thousand subscribers, five thousand of them come through the W. M. S., according to the latest statistical report. This fact alone establishes the value of the W. M. S. as an agency. There is no other office in the Church, appearing in regular organization, which provides a responsibility for literature, and especially for the one Missionary Magazine of the Church. It is not a matter of credit, but rather one of preparedness for the task.

It has been suggested that two col-

umns should appear under the head of THE OUTLOOK OF MISSIONS on the statistical blank, one to list the subscribers in the membership, the other for those in the congregation, but this suggestion comes too late for use in this triennium, the blanks are out and in circulation. But the matter is certainly to be decided in favor of REPORT ALL THE SUBSCRIBERS IN THE CONGREGATION, for there will be a sure and rapid decline in a cause that is left unattached to a responsible person, even in spite of the fact that some of our Secretaries of Literature are not as distinctly in evidence as they should be sometimes. It is hoped that this will be accepted from the Editor of the Woman's Department who has conferred with the other Editors of the management of the business end of our magazine concerning what is best. The above is the verdict, then from those most closely associated with the official organ of the missionary interests of the denomination.

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**Wanted—Americans to Eat What  
They Want When They Want It—  
I Need Them in My Business—  
Kaiser Wilhelm.**

A man once saw the word "curoosity" in print. "How that man murders the English language!" he exclaimed. "Not so bad as that," declared the clever Ben Johnson, "he has only knocked an eye out!" One letter omitted may do much mischief, however. Recently a typesetter made the title of an editorial to read, "Food Conversation" and it is said that as one read and then made observations, it was found that the typesetter was quite right.

There has been much conversation about food conservation. Wide publicity has been given to the urgency of it, and getting the facts squarely before the people—why conservation is necessary and how to do it. We are not going to starve, nor will we lack nourishing food, the government is just asking us to do some adjusting of the daily program we

have been accustomed to follow. It means only a little change on our part, but it will meet a crisis if we co-operate. Changes are good, most physicians are advising changes for the improvement of health. The present challenge offers a unique opportunity to put a change into effect for a noble purpose.

Palate is of much more concern with many people than principle. The American home holders can color and control this phase of patriotism in the land. This Woman's Department would not be true to the high and mighty ends of making Christ King in the world, if it did not rally every woman who reads these columns to do her bit in the game between the forces struggling now for issues too well known to comment upon. Our country does allow us liberty of thought and action, but when these cease operating for the common good, it is possible to destroy our own individual interests. Think daily, women, think the issue through. We are not asked to do away with fundamental foods—just our fighting share of meats, fats, sugar and wheat. What did you eat to-day? Was your menu one calculated to help the Kaiser win, or one to "make the world safe for democracy"? Really conserve, do not take it out in talk. Ununiformed, yet we are truly soldiers. Some are asleep at the post. You are commissioned to help awake them and get them to take their marching orders self-imposed.

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**The Summer School of Missions, Wilson College, Chambersburg, Pa.**

MRS. IRWIN W. HENDRICKS.

**W**OULD you return for a little to your school days? Then plan to be a student at Wilson College from the twenty-seventh of June to the eighth of July. Select a congenial room-mate, and live over again the old college life for a few days. Breathe in the inspiration of college atmosphere, ideals, and traditions. Hurry to classes with note-book in hand, just as of yore, you will not want to "cut," then in the

afternoon gather with a few friends under some great tree to study, or just to visit together, or perchance to dream of some other college campus as beautiful as this, where you spent happy years. If, in your youth, circumstances prevented your going to college, then these twelve days will have added interest to you as you loiter in the dormitories, haunt the post-office, or wend your way with the crowd to the cool dining room.

This is to be the kind of college course you once wished for. All studies are elective, and you may take just as few "hours" or just as many as you like. There is no limit. You may choose your teachers, too. What more could be desired? No long hours of evening study at this school, but instead an interesting lecture, a pageant, a musical entertainment or something equally good.

Coming in touch, as one will, with women of all branches of the Church, and learning of their work, we shall return to our own denominational work with renewed inspiration, and knowledge that will be of value in the furtherance of our own Mission work. United mission study is a delightful bond that brings the women of all denominations into closer fellowship, and gives them a knowledge of the world's need for Christ. All of the books presented for next year's course will be discussed in classes taught by women of national reputation along this line.

The School this year will embrace both Foreign and Home Missions. The program has not yet been fully arranged. It has been definitely settled, however, that Mrs. Peabody will be present and will preside. Mrs. Helen Barrett Montgomery will conduct a Mission Study Class as usual. The Rev. Floyd Tomkins, D. D., of Philadelphia, and Mrs. John Y. Boyd, of Harrisburg, will conduct Bible Classes, and it is expected that Miss Elsie Hand will again have charge of the music. Owing to various uncertainties growing out of the war, it is not yet possible to give an approximate list of the missionaries who will be present

and take part in the work of the School.

The plan for this summer is to limit the enrollment from a distance to five hundred, and to provide for a local enrollment of two hundred and fifty. The indications are that this number will be reached sometime before the School begins. It is, therefore, important that those who wish to attend the School should send in their requisition early.

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### **The New Blanks of W. M. S. G. S.**

All blanks have been sent out to each Synod for all departments of work, namely, Woman's Missionary Society, Young Woman's Auxiliaries, Mission Bands—Life Members and Members in Memoriam and Thank Offering. Any Synodical Secretaries of these departments who have not received their quota for the year will please write the General Secretary of her department for the same.

The blanks have been prepared by the committee as per instructions of the W. M. S. G. S., pages 53 and 58 of minutes.

Members will notice that as per discussions, suggestions, etc., at the Akron meeting the blanks were to be arranged so that no department would overlap or duplicate in tabulating these reports. Hence blanks were formulated for the five departments above mentioned and a summary for the Statistical Secretary of the W. M. S. G. S.

Each Synodical Secretary shall gather its Classical reports, summarize the same by Classicals and total for Synod, making two reports—one for General Secretary of the W. M. S. G. S. and one for Synodical Secretary. The General Secretaries to submit annual reports to General Statistical Secretary for her report not later than May 5th; Synodical Secretaries by May 1st.

This necessitates the gathering of all reports prior to the meetings of the Classicals, especially where the annual meetings are held after May 1st. Monies of

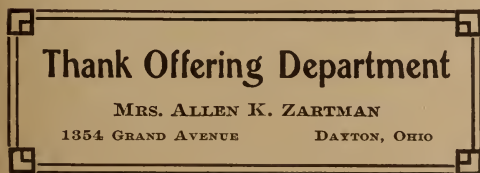
all departments will be paid through the local treasurers of Women's Societies as heretofore. The status of work and standard of excellence for Front Line Societies to be taken from the local treasurer's report at the close of the year—April 30th. As the treasurer accounts for all departments she can easily do this. Would advise that the President, Secretary and Treasurer of local societies and auxiliaries constitute the committee to fill out blanks and tabulate reports.

The blank of the Statistical Secretary W. M. S. G. S. is so adapted that each department gets into the blank in regular order, without any duplications whatever, giving a summary of the entire work of the W. M. S. G. S. and its departments; also conforming with the report of the General Treasurer

As the entire system is new, we must adapt ourselves to each departmental work, thereby developing each department, making it the best ever.

It is only by the hearty co-operation of the Secretaries of local societies and members that favorable results may be attained. We ask for this co-operation on the part of all. Be prompt, accurate and willing.

ANNA L. MILLER,  
*Statistical Secretary.*



### A Word To Thank Offering Secretaries.

**A** GAIN and again the statement has been repeated in THE OUTLOOK OF MISSIONS and in the Church papers, that the time for the ingathering of Thank Offerings was changed from March to November, by an action of the Woman's Missionary Society of

General Synod at Akron, and still some seem to think that this matter is entirely optional. They do not realize that this action carries with it any importance. It is absolutely essential to the development of our Department that all persons interested in this work should fall in line with the general movement, and give their hearty support and co-operate toward making it harmonious, systematic and efficient. In order to do this some rules must be observed.

FIRST, *The time for the annual Thank Offering service and ingathering should be November, and the Thank Offering Secretaries should insist that this time be observed by all societies.*

SECOND—A matter of equal importance is the sending in of the Offerings at once to the proper treasurers. The old custom of local societies holding their money over until the meeting of Classis cannot now be adhered to. Retaining these funds from November until May, a period of six months, would not be right and would be a great hindrance to our work, especially when there is so much need for money. Local Thank Offering Secretaries should instruct their Treasurers to send the offerings to their respective Classical Treasurers, so that their books can be closed at the proper time.

THIRD—We cannot place too much stress upon the matter of reports. Local Thank Offering Secretaries should send their reports to their respective Classical Thank Offering Secretaries at once. It is not necessary to wait a month or two before attending to this duty. One delinquent T. O. Secretary may hold up the reports of Classis and Synod, and this is not right. If you have nothing to report, please write to your Classical T. O. Secretary and tell her so.

FINALLY—The time has come when the Classical Thank Offering Secretaries must send in their reports to their respective Synodical Secretary. The first year of the new triennium closed on December 1. Already three months of the new year have gone by, and every

one has had ample time to adjust all matters and make up the reports. The General Synodical Secretary is waiting to receive all Synodical reports. They should all be in now. Do not delay this any longer. Only five of the Synodical Secretaries have reported. We are waiting for the others so we may make up the final summary and place it in the hands of the Statistical Secretary of General Synod.

We are glad to report that 10,700 boxes have been distributed since May of last year. This must surely be very gratifying to all who are interested in the Thank Offering. New boxes have been ordered. They will be made in the Reformed colors, red, orange and black, and we feel certain they will please every one. Only a few of those ordered at the beginning of the year remain. Much of our success will depend upon the circulation of these boxes, upon placing them in the homes of our people.

Do not neglect this matter of so great importance until the year is half gone. Now is the time to get the work started if you have not already done so. To work just as hard as we can, and pray earnestly will bring results.

Most Sincerely,

MRS. A. K. ZARTMAN.

### Life Members and Members in Memoriam

MRS. R. ELLA HAHN  
425 NORTH FIFTH STREET, READING, PA.

#### Answer to a Request.

**I**N reply to a request from Central Synodical Society, in regard to "membership in memoriam," I would say—any one who has been a member of the Church is entitled to be on our roll of Life members and members in memoriam,—even though he or she has not been a member of a Woman's Missionary Society. Any name can be placed on our list of departed ones, as

well as on our Life membership roll, by the payment of \$25.00 into the Treasury of the W. M. S. G. S.

As your General Secretary, I wish to take this opportunity to extend greetings to all my co-workers, and make an earnest plea for the united efforts of all the Classical Secretaries to secure Life members and members in memoriam during the present months. The time for the "Spring Drive" is at hand in our work as well as in the Army. The Lenten season is here—the time for self-denial and self-sacrifice. May I not ask you as loyal Secretaries to deny yourselves of some pleasant diversion and use that time in endeavoring to secure *new jewels* for our "Treasure Box"? We are all making sacrifices—some of us great sacrifices for our nation and the allied nations of the world. Shall we do less for the work of the Missionary Society, and through the Society for the Church at large? The result of your efforts are to be reported to the district Synodical Secretary by the 15th of April, if possible, so that the report from the Synodical Secretary may be in my hands in time to send the general report to the Statistical Secretary of the W. M. S. G. S. by May 1st.

There are so many calls for help in these strenuous times, but it is my prayer that the work of our Department will not need to be lessened because of the time and money demanded from each of us by the world conditions. Our goal for this triennium is to be as high as during the past triennium—one hundred Jewels for our "Treasure Box,"—and in order to reach it, every Secretary will be called upon to do her best work.

Yours in the work,

R. ELLA HAHN.

"The Magazine advertises itself; it is so good in every department." This is the judgment of the "Outlook of Missions" by Mrs. E. E. Hursh, Tiffin, Ohio.

✠	DEVOTIONAL	✠
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SCRIPTURE—John 3: 14-36.

KEY WORD—*Life.*

**H**OW vastly different are our ideas of life! Some see it only as a burden. Others consider it a time allotted in which to follow without hesitation the dictates of uncontrolled impulses, whims and fancies. Still others, of sterner qualities, grasp the opportunities which life offers, to reach a certain set goal, be it financial prestige, social standing, or intellectual superiority. Too often these realize their ambitions through exploiting their fellowmen. Some, in the mad haste become oblivious to all save their own interests, and although not openly harming their neighbors, lead a life of selfishness which benefits no one. A small minority consider life as a gift of God, to be used to the best advantage in service. Even among these there is great diversity, some weaker members being unable to live up to their noble aspirations for any length of time, while others, with astounding tenacity, make their whole life conform to this program of self-sacrifice.

It is to this class that the great names in missionary annals belong. They, having consecrated themselves to tell their fellowmen of the wonderful love of God, which prompted Him to send into the world His only begotten Son, learn through close communion with Him, to lose themselves in order to serve others.

Not alone the leaders in the Church at home and abroad must learn the difficult lesson of self-effacement, but every laborer in the Kingdom, no matter how small his task may seem, must be content to labor without any tangible results. It is this fact that disheartens so many. It requires a strong faith to remain steadfast in the performance of a duty, perhaps irksome and apparently insignificant, trusting that it somehow fits into the large plan of the Master, and is necessary to its completion. If one can curb impatience, he will in time be permitted to see some result of his work. Too often we forfeit or retard this pleasure, because we insist on judging results by our own standard. If we will permit the Lord to open our eyes, we will find encouragement in many instances which humanly speaking indicate failure.

The incident from the life of John the Baptist related in our Scripture lesson is an example of this. His followers were indignant because the new rabbi, whom their master had baptized, was now attracting the great crowds. To the casual observer John would present the tragic figure of a man who has spent himself, only to see another reap the fruit of his labors. What a splendid mastery of self he manifests! How he must have struggled to thus subdue his natural tendencies! Instead of bitterness he expresses satisfaction. He sees in the decline of his popularity, and the corresponding rise of the Saviour's, the stamp of approval of the excellent way in which he performed his peculiar duty.

Let us remember this, and endeavor in discouraging experiences to permit the Lord to thus open our eyes, that we may see the things as He would have us see them. Then will we have courage to persevere in service for the Master. Our life here below will be full of joy, an earnest of the eternal life, which the Son has secured for all who believe in Him. If we thus lend ourselves to God, He may use us in bringing many others into the inestimable heritage of eternal life.

PRAYER ITEMS.—Expression of thanks to God for the gift of His Son, through whom alone we can obtain everlasting life. Petition that our lives may grow fuller every year, as new opportunities for service present themselves; that we may be willing to bring to others the message of Him, who came that we might have life and have it more abundantly. Remember not only the organized work among the colored people, which is the special object on our Prayer Calendar this month, but pray for willingness and strength to deal justly with the black man, wherever we may meet him, remembering that even we, who know better, are so prone to forget, that even the meanest of this downtrodden race is entitled to the rich heritage which the Son has secured for us. Appeal to the Lord to watch over us, that we may not by look or deed offend any of His children.

HYMNS.—“Jesus, I live to Thee.”

“Take my life, and let it be, consecrated Lord to Thee.”

*Milwaukee, Wisconsin.*

MISS RUTH NOTT.

## The Meeting for May

SCRIPTURE THEME—*Life.* John 3: 14-36.

KEY VERSE—"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

TEXT BOOK—"Missionary Milestones," Chapter III, "On New World Soil."

LOOKING back over the history of our New World it seems as if God led the Protestant churches here for a great missionary task. He must have meant that this great task He set before them was to give them more abundant life in Him by the exercising of their faith in sharing it with others. So His mercy is twice blessed—blessing him that receives and him that gives it again. It would not have been good for them had they been allowed to settle down here and keep to themselves the blessing they had received from believing on the Son of God. Spiritual life does not thrive that way. God's counsels had provided for even this need in their new life. The Indian, the Negro, became their spiritual wards. And after these, to make the task complete, they found another people here, a people bound by the fetters of the very Romanism which had driven them from Europe to make a home on New World soil. This call did not come direct to the Protestant faith until after the Mexican War, but it had been here waiting.

Almost a hundred years before the landing of the Pilgrim Fathers on Plymouth Rock, monks had begun work in the regions both north and south of the Rio Grande River. Fine mission buildings were established, a number of which remain to this day. But fine buildings, ivory images, and prayer beads did not change the natives far from their original paganism. They remained ignorant, superstitious, only semi-civilized. While some of the priests were earnest, in most instances the poor natives were stripped of all they had by the Spanish adventurers, including priests. Villages were plundered, women insulted, and justice could not be had either through priests or officers. Little wonder these native peoples did not take readily to the new religion of the Spaniards. However, from the Spanish settlements among the native Indians developed a mixed race, which together with most of the Indians became established in the Roman Catholic Church.\* These direct descendants to-day number about 200,000. Many others have come from Mexico to the States in the last few years, the number of these being variously estimated at from 500,000 to 1,000,000. They live in Texas, Colorado, New Mexico, Arizona, and California.

Rev. Samuel Gorman, of the Baptist Church, was the first Protestant missionary to go to this field. He established a school in New Mexico soon after the Mexican War, using



THE PENITENTIAL PROCESSION.



the Spanish Bible as the chief text-book. Presbyterian and Methodist missionaries afterwards went out and began work. There was no railroad into this region, and these men and women had to travel three months by ox team to reach the territory. They did so gladly, filled with desire to bring the open Bible to these people who had never had the free Gospel taught them. Then came the Civil War and interrupted the work. Many missionaries were recalled, and most of the buildings they occupied were abandoned. John L. Dyer, an itinerant Methodist preacher, made a trip into the territory on horseback, and returned with such stirring appeals that missionaries were sent back and the work was revived. Great opposition arose on the part of the priests, and that opposition continues to this day. It is a great hindrance to the missionaries. But in spite of it all, there are splendid Mission Schools, many churches and a goodly number of patient, long-suffering, faithful missionaries, including teachers, evangelists, doctors and nurses going on with the work to-day.

The needs are still great, multiplied many times by the large number of Mexican refugees. The old belief in witchcraft still abounds, and the power of the priests is supreme in many places. They collect, collect, collect, from the poverty-stricken people. Fees for baptism, fees for confession, for marriage, for burial. And many are the schemes for getting additional sums. For instance: There is a "Children's Day" in purgatory. Every child in purgatory must march in the procession carrying a lighted candle. But of course their friends on the earth must buy these candles for them. And if any little child does not have a candle it must march in the procession holding up its finger burning. This makes parents and relatives frantic to buy plenty of candles. Then, too, there are many little children in purgatory who have no friends on the earth any more, so the kind-hearted people try to buy as many candles as they can, that these little ones may be supplied. Do these dear people not need to hear of the Shepherd who carries the lambs in His bosom?

A missionary tells an incident which happened within a recent time. A woman was dying. She had come to doubt the priesthood, and her last request was that her family would not have the priest bury her. They honored her wish, laying her away without the religious ceremony. Soon the priest called demanding of the husband why he did not call him to say mass at the funeral. The man told his wife's wishes. Then the priest said she was in hell and would remain there until he had mass said for her deliverance. The man said: "I do not believe my wife is in hell. She was a good woman." "Very well," said the priest, "I will prove it to you next Sabbath." It became known that a demonstration was to take place and a great crowd gathered to see it. The priest led the way to the cemetery, with his vessel of holy water, crucifix, and a long staff. When he reached the grave he pressed the staff down into the grave about two feet and worked it about until the hole was left open. He then poured holy water into the hole. It was only a little while until a crackling like fire was heard, and smoke began to escape. The priest told the man that this smoke was from hell, where his wife was in torment. The poor man was in distress and began to ask the priest about terms for getting her out. The priest said that since his crime was so great it would take \$500. That was more than the man had, and he began to be in a sad state of mind. His wife's sister came to the rescue. She told the man to make no contract, but to go home with her and she would tell him what to do. He did so. After all had gone from the cemetery she told her brother-in-law to get a shovel and go with her. They went to the grave and opened it, and found there a pile of quick lime, which of course began to slack when water was poured on it, and this was where the "smoke" had come from.

Do not these people need the pure Gospel of Jesus Christ? Like the country in which they live, their own hearts are dry, barren and desert. The Government is building irrigation canals bringing water to this desert, and wherever water touches the soil it springs into luxuriant vegetable life. The open Bible will bring life to the parched spirits of the people. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Rev. 22: 17.

Our part may be the part of prayer. Other denominations are at work among these people. They need the help of intercessory prayer. Let us give them our spiritual support, and be prepared to enter the field with our hands, too, if the Lord so lead.

The Order of Penitent Brothers, brought here by the Franciscan monks, has some thirty thousand members, both men and women. They practice self torture for sins during Lent, and on Good Friday hold what they call the Procession to Calvary. Several men carry heavy wooden crosses bound to their naked backs. Others, stripped to the waist, scourge themselves with scourges dipped in salt water to make them sting as cruelly as possible. All this they believe brings them merit, and forgiveness of sins.

### Foreign Missions and the Object of the War.

No American group should be more concerned in having this great war end right than those who support the Foreign Missionary Boards and Societies in America. For unless this war results in a *League of Nations* banded together for justice and security and bringing general disarmament, a new era in military development will be upon us with all its far-reaching and frightful consequences.

President Wilson has recently stated that "it is of the greatest importance that the object of the war should be kept before the people in order that they might be prepared at its conclusion to support the Government in taking part in a League of Nations to secure enduring peace."

Judge Wadhams, reporting this statement to the Federal Council of the Churches of Christ in America, asks, "Why should not the Churches throughout the country make it one of their foremost, if not their very foremost, duty at this time to keep the subject con-

stantly before the congregations and bend every possible effort in order to secure this great end?"

Pastors who have secured the latest copy of *Missionary Ammunition* should read the section on "Christianizing International Relations."

All leaders of Mission Study Classes and all pastors should at once secure the new literature prepared for the World Alliance for International Friendship and the Commission on International Justice and Good-will of the Federal Council of the Churches of Christ in America. Here will be found material specially prepared for use in classes and discussion groups which will enable them to understand the world problem and the nature and purposes of the proposed *League of Nations*. It will also show them how they can effectively contribute their own personal effort for securing the *League of Nations* and for establishing a Christian World-Order.

Address: World Alliance for International Friendship, 105 East 22d Street, New York City.



SHOWING THE DESERT COUNTRY IN ARIZONA AND NEW MEXICO.

# Program for the Month of May

## Young People's Work

MRS. JOHN LENTZ, SECRETARY  
218 BROADWAY MILTON, PA.

### Mission Band Program—May.

BIBLE TOPIC—"The Miracles of Jesus."

Missionary for the month, Miss Lydia A. Lindsey.

Use *OUTLOOK OF MISSIONS* and *Everyland*.

#### First Week.

The first miracle. John 2: 1-11.

Pray for our missionaries in Japan.

STUDY—"Miss Wistaria at Home." Chapter I.

Read about Miss Lindsey.

#### Second Week.

The nobleman's son healed. John 4: 43-54.

Pray for our Bible women in Japan.

STUDY—"Miss Wistaria." Chapter II. "Naming the Baby."

Read about Miss Lindsey.

#### Third Week.

The miraculous draught of fishes. Luke 5: 1-11.

Pray for our kindergarten work in Japan.

STUDY—"Miss Wistaria." Chapter III. "At Play."

Read about Miss Lindsey.

#### Fourth Week.

Cleansing the leper. Math. 8: 2-4; Mark 1: 40-45.

Pray for the girls and boys in our schools in Japan.

STUDY—"Miss Wistaria." Chapter IV. "School Days."

Read about Miss Lindsey.

Our missionary for the month of May is Miss Lydia A. Lindsey, of Cherryvale, Kansas. By the way, her sister, Miss Lola Lindsey, has been kind enough to go as a short-term teacher in our Miyagi Girls' School.

#### First Week.

Miss Lindsey is a Kansas girl. She was brought up in the country, on a farm, and she told the members of the Board at the time of her appointment that she could do anything a girl should know how to do on

a farm. This experience has been of great help to her in her work as a missionary. In these days when so many patriotic girls are studying about farming, and actually help in tilling the soil in Great Britain, France and America, it is a special honor that one of our missionaries years ago had the privilege of enjoying farm life.

#### Second Week.

The Church may be thankful that Miss Lindsey, as also Miss Hansen, came to our Japan Mission at a time when the applicants for teaching in our Girls' School were scarce. Miss Lindsey was a member of the Presbyterian Church, but she wrote at the time of her application, "the Reformed Church is not entirely strange to me, as my grandfather on my mother's side was a member. If I go out under your Board I should like to transfer my letter to your Church."

#### Third Week.

As is the case with most of the missionaries who find constant joy in their work, Miss Lindsey had the idea of being a missionary in her mind from childhood, but it was not until the end of her college course in Kansas University that the vision and faith in Christ grew bright and strong, and she said, "It was then I knew what He would have me do and I was glad and satisfied to obey. I am very anxious to use what influence God has given me among the children that have not heard of His great love for them."

#### Fourth Week.

Miss Lindsey is quiet in her ways and modest in her work, but she is exerting a fine influence upon the girls in the school and among the women in Sendai. She has been a kind of house-mother in the home of the lady teachers, and has also taken a very active part in developing the Bible Woman's work. For several years she was acting as the chairman of this important committee and gave most helpful advice in the creation of the Bible Woman's course. No teacher is held in higher esteem, and the Japanese girls have come to love her for her many charming traits of character.

#### Prayer.

O Lord, look in mercy on the world around us. Have compassion on those who are sitting in darkness and in the shadow of death, both in our own land and in heathen lands. Cause the light of Thy glorious Gospel to shine everywhere, and thus make Thy way known upon earth and Thy saving health among all nations, for Jesus' sake. Amen.



MISS LYDIA A.  
LINDSEY.

do anything a girl should know how to do on

### An Exchange.

Suppose our Mission Band takes a trip to Japan and after a good look around each one decides what he or she will bring back to America. Let us stop for a moment and think what it will be.

One boy says he would bring some kites, another lacquer ware. One girl says she will bring silks, another toys, and so each one has something that appeals to him or her.

Now let me tell you what Mr. Matsumoto would take back to Japan after four years spent in our country. He says that first of all he wants to take the Bible to his countrymen. Jesus occupies the central place in The Book, and should in the life of the Christian. Japan needs a life that is full of Christ and His principles. Then again he wants to take back our churches and schools, where people can gather and listen and learn. Another thing he would like to take is our Christian home, where father and mother and children of one family live together and enjoy each other's company. Not a home where perhaps four, five or even more families live together, where the mother and father are never seen together and everybody must obey the oldest male member of the family.

Let us think about the things we brought with us and then think of what Mr. Matsumoto took back. Are you surprised? Some boys would think railroads and ships, and electric appliances and modern machinery and airships were the things to take to Japan. One boy says: "O, I never thought of the Bible and schools and churches and homes." And I wonder why? Is it not because we have all these things, have had them since we were born? Because they have been ours we have not appreciated them and loved them as we should.

Let us stop for a moment and picture what would happen if Mr. Matsumoto could take all the Bibles, churches, schools and Christian homes to Japan and leave us without a single one!

Do you think the exchange a fair or an unfair one?

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### Some "Funnies" (from Various Sources).

Your teacher has often read you papers that made the wiser ones laugh, often at the expense of the duller pupils. Boys and girls and papers are the same the world over. Here are a few samples of African, Chinese and Hawaiian "wisdom"!

"The brain is in the stomach."

An English lesson in East Africa contained the words selfish and mischief. Selfish was interpreted as a "seller of fish" and mischief must surely be "the wife of the chief."

The moral of "The Hare and the Tortoise" teaches to be lazy.

Every sentence should end with a period and a question mark.

What is a fable? A fable is used for decorating.

The best position in sleeping is to sleep without a pillow and not cover the head with the brains.

A wife is the upset (opposite) of the husband.

From a boy's description of an American woman: "American man and Chinese man believe woman should go slow. Consequently Americaness wear hobble skirt like lasso on ankle and Chinese woman bind feet. Chinese woman and Americaness is both queenesses of talk—when once began then heroes run!"

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### China's Busy Sunday School Secretary.

In one letter from Rev. E. G. Tewksbury, of Shanghai, Field Secretary of the World's Sunday School Association, a few things are named indicating the active life that must be lived by one who seeks to help the Sunday Schools of a nation. The date was November 6, 1917. He was dictating the letter an hour before the meeting of their Executive Council. The next morning he took a steamer for South China, to make a Sunday School tour that would last till after Christmas. Two weeks would then be spent in the office before starting on another trip, covering Hankow, Changsha and up the great Yangtze River. By that time Sherwood Eddy would have arrived and co-operation in that campaign would demand both time and strength. Previously there had been active work with the Buckman Party. Particular emphasis is placed by the party on the "Personalization and spiritualization of every department of mission work." With this Buckman Party Mr. Tewksbury had part in two summer conferences and in city conferences in Peking, Tientsin, Hangchow, Nanking and Shanghai.

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### Faithful Sunday School Attendance in Japan.

Japan has a National Sunday School Association. Their Secretary is Rev. H. Kawasumi. Mr. Kawasumi just reported to the World's Sunday School Association about the giving of medals for Sunday School attendance and made the interesting statement: "Last Christmas we gave medals for those who attended Sunday School without rest through the year. There were 3,602, and those who continued five years were 19. Of the teachers who had taught classes through five years there were 77, and for ten years there were 18." There are about 200,000 in the Sunday Schools of Japan.

# BIG BOOK BARGAINS

The Missionary Education Movement of the United States and Canada has recently made some remarkable book offers which should come to the attention of every **Pastor, Sunday School Superintendent or Librarian**, and all other **Missionary Workers** throughout the Reformed Church. Order promptly; send cash with order. The offer closes **May 25, 1918**. Every book is bound in good cloth. Regular retail price is from \$60 to \$3.80 per volume. Groups cannot be broken. Each group weighs about ten pounds. Sent express collect.

## The Moslem World. Special Price, \$3.69.

Constantinople and Its Problems. **Dwight**.  
 Mohammed and His Power. **Johnstone**.  
 Islam and the Oriental Churches. **Shedd**.  
 Our Moslem Sisters. **Van Sommer**.  
 Egypt and the Christian Crusade. **Watson**.  
 Islam and Christianity in the East. **Wherry**.  
 Miriam. **Wilson**.  
 The Mohammedan World of To-day. **Zwemer**.  
 The Moslem Doctrine of God. **Zwemer**.

## The Why and How of Foreign Missions.

Special Price, \$5.00.

The Missionary and His Critics. **Barton**.

The Unfinished Task. **Barton**.

God's Missionary Plan for the World. **Bashford**.  
 The Missionary Enterprise. **Bliss**.

A Study of Christian Missions. **Clarke**.

The Universal Elements of the Christian Religion. **Hall**.

Introduction to the Study of Foreign Missions. **Lawrence**.

China and America To-day. **Smith**.

Missionary Principles and Practice. **Speer**.

The Challenge to Christian Missions. **Welsh**.

## The Frontier. Special Price, \$5.00.

The Making of the Great West. **Drake**.

The Indian Dispossessed. **Humphrey**.

When America Was New. **Jenks**.

Missions Striking Home. **McAfee**.

At Our Own Door. **Morris**.

The Territorial Growth of the United States. **Mowry**.

A Bird's-Eye View of American History. **Prince**.

Heroes of the Cross in America. **Shelton**.

The Conquest of Arid America. **Smythe**.

## South America. Special Price, \$3.69.

Latin America. **Brown**.

The Continent of Opportunity. **Clark**.

The South American Republics. **Dawson**.

South America: Its Missionary Problems. **Neely**.

The South Americans. **Hale**.

Panama to Patagonia. **Pepper**.

The Bible in Brazil. **Tucker**.

## Korea. Special Price, \$5.00.

Daybreak in Korea. **Baird**.

Korean Sketches. **Gale**.

The Vanguard. **Gale**.

The Passing of Korea. **Hulbert**.

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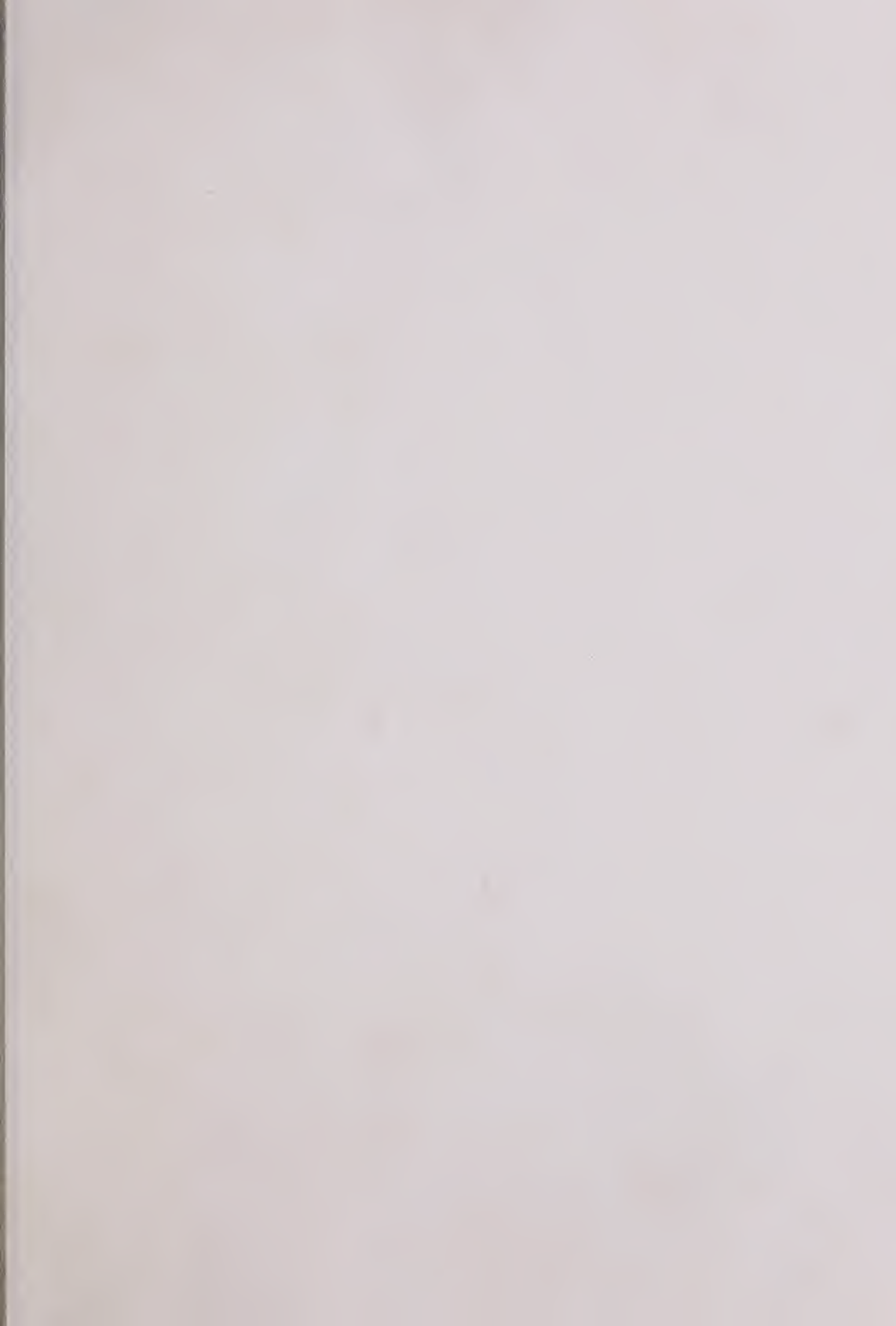
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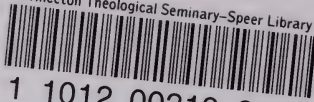
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